Rev. 2. 2.

Thou haſt tryed them, which ſay, they are Apoſtles, and are not, and haſt found them Liars.

Rev. 3. 9.

Behold, I will make them of the Synagogue of Satan, (which ſay, they are Jews, *and are not, but do lie;) behold, I will make them to come and worſhip before thy feet, and to know, that I have loved thee.*

Rev. 18. 4, 5, 6.

And I heard another Voice from Heaven, ſaying, Come out of her my People, that ye be not Partakers of her ſins, and that ye receive not of her Plagues; for her ſins have reached unto Heaven, and God hath remembred her Iniquities. Reward her, even as ſhe rewarded you, and double unto her double, according to her Works; in the Cup which ſhe hath filled, fill to her double.

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THE
Presbyterian and Independent
VISIBLE
CHURCHES
IN
New-England

And elſe-where,

Brought to the Teſt, and examined according to the Doctrin of the holy Scriptures, in their *Doctrin*, *Miniſtry*, *Worſhip*, *Conſtitution*, *Government*, *Sacraments*, and *Sabbath Day*.

More particulary directed to thoſe in *New-England*, and more generally to thoſe in *Old-England*, *Scotland*, *Ireland*, &c.

WITH

A Call and Warning from the Lord to the People of *Boſton* and *New-England*, to Repent; &c. And two Letters to the Preachers in *Boſton*; and an Anſwer to the groſs Abuſes, Lies and Slanders of *Increaſe Mather* and *Nath. Morton*, &c.

By GEORGE KEITH.

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THEOLOGICAL SEMINARY,
NEW YORK.

A Friendly

EPISTLE

To these PEOPLE called

Presbyterians and Independents.

FRIENDS,

IN true Love and good Will I have writ the following Treatise unto you, hoping it may find entertainment with some among you, to give it the Reading, and seriously to consider what you read; and my earnest Exhortation and Advice is unto you, that in all your reading, whether in this or any other Book, ye turn your minds to that Light of Christ within you, wherewith he hath enlightned you, and all Men, as the holy Scriptures declare; and that ye may be-

lieve in Chriſt, the Light, and Life, in you, who is the Wiſdom and Power of God, and who was in all the holy Prophets and Apoſtles, and whoſe Spirit that was in them that gave forth the holy Scriptures, both of the Old and New Teſtament; and the ſame Spirit only doth, and only can give to all Readers of the holy Scripture, a true and right underſtanding of them, and of all other Books, that treat of Doctrins and Matters of Religion, whether they have proceeded from a meaſure of the ſame holy Spirit: And if ye believe in Chriſt the Light, the Life, the Wiſdom and Power of God in you, and joyn your Minds to his inward divine Illumination, He will anoynt the Eyes of your Underſtanding, *with his* Spiritual Eye-Salve, *and then your Eyes ſhall be opened to ſee and underſtand* what ye read; *and through your faith in him he will alſo open and circumciſe your inward Ears, and cauſe you ſtill more and more to be acquainted with his living Voice and Words in you, all which are Spirit and Life; and this will give you a ſpiritual ſavour and taſte, whereby ye ſhall be able to try and judge of things that differ, whether Men, or Books, whether Spirits, or Doctrins, what are of God, and what are not of him; for although the Scriptures are the beſt outward Teſt or Touchſtone, or Rule whereby to try all Doctrins of Men, or Books, yet it is the holy Spirit of Chriſt, and his Light inwardly ſhining and enlightning the dark Hearts and Underſtandings of Men, that gives them ability rightly to underſtand the Scriptures, otherwiſe the Scriptures are as a ſealed*

led Book, both to the learned and unlearned: For though the Jews *had the Scriptures of the Old Teſtament, which prophecied of* Chriſt, *and of* the Time and Manner of his Coming, *and how* he was to ſuffer Death for the ſins of Men, and to riſe again and aſcend into Glory, *yet none of them had that* Underſtanding, *but ſuch only as were turned* to his divine Illumination in their Hearts, *and were acquainted with his* holy Spirit, Light and Life in them. *And the like grave and wholſom advice I recommend unto you, which a certain Ancient* Chriſtian *gave unto* Juſtin Martyr, *before his Converſion to the Chriſtian Faith, to wit,* That he ſhould diligently read and ſearch the holy Scriptures, which ſhould give him more Content than all *Heathen* Authors; but withal, that he ſhould mind the Gate, the LIGHT, by which only he could enter into the true Underſtanding and Knowledge of them. *The which Paſſage the ſaid* Juſtin *relateth in his Works, and* John Fox *hath it alſo in his* Martyrology *taken out of him. And though in this Treatiſe I have affirmed and ſufficiently demonſtrated, that your* Viſible Churches *are no* true Churches of Chriſt, *yet I do not ſay nor conclude, that none of you belong to Chriſts true Church in any true regard: But on the contrary, I have that true Charity, Faith and Hope concerning a Remnant among you, who have in the leaſt meaſure true Hungerings and Thirſtings after Righteouſneſs, and a great inward longing and panting of Heart and*

Soul after the Lord Jeſus Chriſt, to know him and enjoy him, more nearly than by all hear-ſay or report of him, and whoſe Souls are ſick of Love for him, and feel your need and want of him, as the ſick that need the Phyſician, *that ye do indeed, even all ſuch of you, belong to Chriſt, and are the real Members of his Body, which is his Church; for where any living Deſire is after Chriſt, and where any true ſenſe or feeling of the want and great need of him is raiſed in any Soul, there is ſomewhat of the Life of Chriſt in that Soul, and there is Chriſt himſelf preſent, who hath begot it, and that Soul is in ſome Meaſure a living Member of Chriſt, and to ſuch it will be glad Tidings, to hear that Chriſt is ſo near unto it, as really to be within it, even really and livingly preſent; and where the leaſt true meaſure of* Sincerity, Tenderneſs, Meekneſs, Gentleneſs, Humility, Uprightneſs of Heart and Soul *hath place in any, there is Chriſt* preſent in that Soul, *who hath already begun his* good Work *in the ſame, and the beginning of his Work is to* quicken and make alive the Soul unto him. *And every* Soul *that is thus quickned and made alive unto him, as it doth hold faſt this Beginning, and doth continue ſtill hungering and thirſting after Him, to know, and enjoy, and receive of his Fulneſs more plentifully, doth really belong to him, and is in a ſtate of* Salvation *e'en ſo far; and as it here abideth, it is* impoſſible that it can periſh. *But yet tho ſuch belong to Chriſt, and to his Church, it doth not follow, that the* viſible Church,

Church, *which they are outwardly, and by some outward Form or Practice joyned unto, is the* true Church of Christ; *for they themselves distinguish of the Church* Visible *and* Invisible, *and do affirm,* That Hypocrites are Members of their Visible Church, but that only the true Saints and Children of God, belong to the invisible Church. *And again, tho such who have true Desires, and true living Breathings raised in them after the Lord, may be said, as such, to belong to him, and be of his Sheep, yet they are still but as scattered and driven from the true Fold, and as wandering, for most part, upon the barren Mountains, and the dry and desolate Hills, seeking the living among the dead, until they come to be gathered into the* True and Living Way of God, *and of* Christ, *so as to know, and be acquainted with the Lord, and his* inward Leadings, Rule *and* Government *in them, and to be able to distinguish his Voice, and* inward appearance *in them, from that of a stranger, and to worship him in* Spirit *and in* Truth, *and serve him in the* newness of the Spirit, *and in pure* Holy Fear *and* Love, *as Sons and Children in his House: And this State ye are generally strangers unto, and therefore tho some of you may be allowed in true Charity, to be the* Sheep of Christ, *yet ye are but scattered until ye are returned unto Christ, the* Shepherd *and* Bishop *of your Souls, and know him revealed in you, to lead, rule and guide you, and feed you with the living Bread, and*

and give you the living Water to drink, which he himself is, inwardly revealed, and that ye be turned away from all false Teachers and Shepherds, which is the earnest breathing and cry of my Soul unto God for you.

G. K.

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Heads

Heads or Principles OF Christian DOCTRIN.

CHAP. I.

Concerning the Holy Scriptures.

1. THe Holy Scriptures of the old and new Testament being generally and worthily acknowledged by all *Christians*, to be writ by *Divine Inspiration*, without any mixture of Error, are a sufficient outward Rule and Standard, whereby to examin and try all Doctrins of men.

2. They contain a full and intire Declaration of all *Christian Doctrin*; and therefore whatever Doctrins or Principles of *Christian Religion* men presume to teach, which they cannot prove and demonstrate from the Holy Scriptures, they lay no obligation upon any to believe them.

3. The

3. The Scriptures are only sufficiently and savingly believed and understood by the *inward Illumination* and *Revelation* of the *Holy Spirit*, which is the same in kind to that which God gave to the Saints of Old.

4. Although they contain a full and sufficient Declaration of all *Christian Doctrin*, yet they do not contain the whole Mind, Will and Counsel of God, as some say they do. Because there are many things, wherein God doth reveal of his Counsel to his Children, which are not in Scripture either expresly, or consequentially, altogether necessary to their Peace and Comfort; as to instance in some particulars:

First, It is a part of the counsel of God, for a *Christian* to know his *inward Calling*, and whether he be indeed one of God's *called* and *chosen Ones*; whether *in favour with God*, and *justified* and *sanctified?* And though the Scripture doth give infallible Signs and Marks of such an estate, yet no Scripture, nor Scripture-consequence can infallibly assure any man that he hath these marks; but it is the *Spirit of God* that only can and doth give them this assurance, *Rom.* 8. 16. *2dly*, All true Preachers and Ministers of Christ ought to know the mind and will of God, *whether they be called of God to the Work of the Ministry*, which Call is an *inward Call*, that is altogether necessary to their faithful discharge of so great a Work; but this they cannot know simply by the Scripture. *3dly*, Every true *Christian* should know his inward Call, to *Pray*, or

give

give Thanks, or perform any Religious Duty or Service unto God, as *David* ſaid, *When thou ſaidſt, Seek my Face; my Heart anſwered, thy Face, O Lord I will ſeek; hide not thy Face from me, Pſal.* 27. 8. Again, *4thly*, It is commonly granted, that it is a Duty belonging to every *Chriſtian*, to enquire the Mind and Counſel of God in every weighty matter and concern of our Life; as if we be viſited with any great Affliction inward or outward, to enquire with *Job*, *Shew me, O Lord, why thou contendeſt with me.* And as *Rebecca*, when the Twins ſtrugled in her Womb, enquired at the Lord, and ſaid, *Why am I thus?* And the Lord anſwered her. Alſo in the caſe of Marriage, every true *Chriſtian* man and woman, ought to enquire and wait for God's counſel, with whom to be joyned in Marriage, that they may know indeed the Lord's joyning of them, and that they marry in the Lord: But this cannot be known by any Scripture, or conſequence from Scripture, but the Spirit of the Lord muſt reveal it, even the ſame that led *Abraham*'s Servant to take a Wife to his Son *Iſaac*. And every *Chriſtian* ſhould know the will and counſel of God in his outward Vocation, that it is of God, and ſo abide therein, as the Scripture ſaith, *Let every man abide in the Calling wherein he is called of God.* And as the Servants of God in days paſt, in traveling and ſojourning from place to place, received the counſel of God, ſo do theſe now that wait for it in uprightneſs of Heart, as really as holy men did of old; and as *Philip* received the

the Word of God, which he could not find in the Scripture, either expreſly or conſequentially, when the Spirit ſaid unto him, *Joyn thy ſelf to this Chariot*, when he was ſent to preach Chriſt to the Eunuch; and as *Peter* was ſent to *Cornelius*, and *Ananias* to *Saul*, and many other the like inſtances; and as *James* declareth, *Men ought not to be raſh or haſty to ſay, to day, or to morrow we will go into ſuch a City*, &c. *for that ye ought to ſay, If the Lord will*, James 4. 13, 15. Now how can a man know what the Lord willeth in ſuch a caſe, unleſs it be given him by the Spirit of the Lord inwardly, to feel either a Command or Permiſſion to do ſuch a thing? For whereas too many make the outward paſſages of Providence their rule, as to ſay, *If Sickneſs, or ſome outward Impediment hinder not*; they conſtitute that to be the Will of God: And whereas many remove from one place to another, and Divine Providence doth not hinder them, and yet in that removal they have not had God's approbation, and it hath not had a bleſſing to follow it, but on the contrary; for leaving their place, they have been expoſed to ſad Temptations, and have fallen under them. And *laſtly*, there are many precious living Soliloquies and Intercourſes betwixt the Lord and the Souls of his dear Children, while he anſwers the returns of their Prayers in living Teſtimonies, and words of his Holy Spirit; which though they are agreeable to Scripture, yet are not expreſs Scripture words, but are the real Words and Dictates of the Holy

Ghoſt,

Ghoſt, ſpeaking Peace and Conſolation to them, beyond all utterance or demonſtration of Speech; and wonderfully quickning and ſtrengthning them in the inward man, as we find in the *Pſalms*, and in the *Song of Solomon*, and other places of holy Scripture; for by the living Word of God, as they come freſhly and newly, or immediately from the mouth or ſpirit of God, the Souls of God's Children are quickned and kept alive, as Chriſt ſaid, *The words that he did ſpeak unto his Diſciples were Spirit and Life; and man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God.* And *David* waited for the coming of the Word of God to quicken him, to wit, that God might ſpeak unto him; and he ſaid, *I will hear what the Lord will ſpeak, for he will ſpeak Peace to his Saints, and to his People.* So here is God's Promiſe to all his Saints and People to ſpeak Peace unto them; and as he promiſed to his *Iſrael* in *Hoſea*, Chap. 14. *I will allure or perſwade her, and bring her into the Wilderneſs, or a ſolitary place, and there I will ſpeak comfortably unto her*, or (as the *Hebrew* hath it) *I will ſpeak to her Heart.* And this is an inward Speech: And the Scripture Promiſes, when God is pleaſed by his Spirit to apply them to the Souls of his Children, is as real and proper an inward Voice and Speaking of God unto them, as he ſpoke to the Prophets of old.

5. And therefore the Scripture doth not contain either all the Word, or Words of God, as ſome ſay, but many thouſands of Words of God have

have been livingly ſpoke and utter'd by the Spirit of God, to the inward Ears of his dear Children, ſince the writing of the Scripture, and daily are and will be to the end of the World. And as it was ſaid in the Apoſtles days, *the Word of the Lord grew and multiplied*, Acts 12. 24 and 19, 20. ſo ever ſince the Apoſtles and writing of the Scriptures, the *Word of God hath grown and multiplied*, and ſtill ſhall and muſt to the end of the World; and yet no new Doctrin or Goſpel to be Preached, but the ſame which the Prophets, and Chriſt and the Apoſtles have already Preached.

6. And as Chriſt and the Apoſtles expounded the Scriptures of the old Teſtament by divine Inſpiration and Revelation of the ſame Spirit; without propounding any new Doctrin or object of Faith unto People; ſo why may it not be ſo now? yea, it is ſo, that ſome at this day by the ſame Spirit, do expound and open places of Scripture both of the old and new Teſtament, and yet bring no new Doctrin: And it is a far better way to have ſuch Preachers and Expounders, who open and expound the Scriptures by the Inſpiration and Revelation of the Holy Spirit, as the Apoſtles did, than for men to preſume to open and expound them without all *new Revelation* or *Inſpiration*, and who plainly confeſs, *They neither Preach nor Write by any Infallible Spirit*. And ſuch mens Expoſition, who declare they have no infallible Spirit, can neither be the word or words of God, which are infallible, but only

the

the fallible word and words of man, and human Imaginations.

7. And as for the term [*Word*] the Greek of it being λόγος I find it variously used and translated in the new Testament, as first, to signifie *Christ*, *Joh.* 1. 1. 2dly, to signifie *Treatise*, *Acts* 1. 1. 3dly, *Communication*, *Mat.* 3. 7. 4thly, *Utterance*, 1 *Cor.* 1. 5. & 2 *Cor.* 8. 7. & *Ephes.* 6. 19. & *Col.* 4. 3. 5thly, *Word of Talk* or *Discourse*, 1 *Thes.* 1. 5. 6thly, *Reason*, 2 *Pet.* 3. 15. & *Acts* 18. 14. 7thly, *Preaching* or *Doctrin*, 1 *Cor.* 1. 18. 8thly, *Account* or *Business*, as to have to do, *Heb.* 4. 13. and 9thly, the Hebrew word in the old Testament is translated, *Order*, *Psal.* 110. 4. 10thly, *Matter*, *Psal.* 45. 1. 11thly, *Speech*, *Psal.* 19. 2. and 12thly, the same Greek word is used by *Paul* to signifie, *the empty and dead preaching of false Teachers*, 1 Cor. 4. 19. And therefore whether the Scriptures may be called or are called the *Word* in Scripture, rarely or improperly, is not the proper state of the Question; for it cannot be denyed, and is not denyed, but that rarely and improperly, the word is used to signifie *Scripture* or *Scripture Words*, either written or spoken; and sometimes the words of evil men are rendred by the same Greek word in Scripture, as *Ephes.* 4. 29. and 2 *Tim.* 2. 17. But the true state of the Question is, *Whether first, the Scripture doth contain all the Word or Words of God?* And this I justly deny, for the reasons already given; and indeed as the Word and Words of God are compared in Scripture (*Deut.* 32. 2.) to the

Dew and Rain that falleth upon the dry ground to refreſh it, and make it fruitful) and the drops of the Dew and Rain are ſo many that they cannot be numbred) which God hath been pleaſed to ſpeak to the Souls of his People, and ſtill doth, ſo nor can the Words of God be numbred by Men; and therefore they are of a greater extent than all theſe ſet down in Scripture, which may be numbred; and alſo they are compared in Scripture to Bread that is eaten, as *Jeremiah* ſaid, cap. 15. 16. *Thy words were found, and I did eat them*; and as none can number the ſmall grains of flower that make up a Cake or Loaf of Bread, ſo none can number the words of God. Secondly, *Whether the Scriptures only, as they are outwardly written, or ſpoken by the mouths of natural Men, or heard by the outward ears, or conceived only by the bare natural thoughts and underſtanding, be properly, and without all figure, the Word or Words of God?* I ſay, nay; for the words of God are ſpiritual, and of an inward nature, as God himſelf is; for the words of God are firſt, and properly, ſpoke to the mind and ſpirit of man, and the outward words, whether ſpoke or writ, are but the ſigns of them, as all outward words are but the ſigns of the inward thoughts of the mind, which are the words of the mind or heart of man within it ſelf. Thirdly, *VVhether he who only talketh Scripture words, and hath not the true ſenſe of them, doth truly and properly ſpeak the VVord of God? And whether he that only heareth them from man, and hath not received the true ſenſe of them, hath*

properly

properly heard the VVord of God? I say, Nay; for it is not the bare Letter, without the sense, that is the Word of God properly understood. Nevertheless, the Letter of the Scripture in a figurative sense may be called the *VVord*, as the *Map of England* is called *England*, *Moses* his Books are called *Moses*, and *Isaiah* his Book is called his *Vision*, and *John* his Book is called his *Revelation*.

CHAP. II.

Concerning new divine Revelations and Inspirations.

1. THe places of Scripture, which they commonly bring against all *new divine Revelations* and *Inspirations of the Spirit of God*, prove no such thing, as will easily appear to any that are impartial and unbyassed in their understanding, if they will but read and consider them, which places are these following, as they are alledged and quoted by them called the *Assembly of Divines at VVestminster*, in their *Confession of Faith*, cap. 1. sect. 1. *Prov.* 22. 19, 20, 21. *Isa.* 8. 9, 10. which places, if they prove now, that all new Revelation is ceased, they do as much prove, that it ceased in the days of Christ and the Apostles, yea, in the days of the Prophets that did succed them. Is it not admirable blindness that these men did not see how impertinent these Citations are? And as for all the places of the new Testament cited by them, as *Luke* 3. 4. *Rom.* 15. 4.

Mat. 4. 4, 7, 10. 2 *Tim.* 3. 15. *Heb.* 1. 1, 2. 2 *Pet.* 1. 19. they do no more prove what these intend than the former; for by their own confession, *divine Revelation* and *Inspiration* continued after all these places of Scripture were writ, for divers intire Books of Scripture were writ after them here alledged: And if they say, that all *new Revelation* did cease, as soon as all these Books of Scripture were in being, then they must also affirm, that all new Revelation did cease to divers of the Apostles, long before they deceased, because divers of them, and particularly *John* survived after he wrote his Book of the *Revelation.*

2. It is most readily granted, that God in his infinite Wisdom and Goodness was pleased, that there should be Oracles and Testimonies of his Truth and Gospel committed to writing, according to which the Doctrins and Words of Men, however so holy, that should come in after ages, should be tryed and examined; *for the Spirits of the Prophets are subject to the Prophets*; but this doth not prove in any wise, all ceasing of Prophecy, or Divine Revelation, or Inspiration by the same Spirit. The Apostles Doctrin and Preaching was tried by the Noble *Bereans*, whether it was according to the Scriptures of the old Testament; but it doth not therefore follow, that the Apostle *Paul* did not preach by divine Revelation and Inspiration. And both Christ and the Apostles proved their Doctrin generally out of the Scriptures of the Prophets; but

that

that doth not argue that they did not Preach by new divine Revelation.

3. But for the further clearing of the matter, we are to distinguish betwixt *new Revelation* of *new Doctrin*, and *new Revelation* of *ancient Doctrin*. The Apostles had a new Revelation, yet not of any new Doctrin, but the very same that Christ and the Prophets preached before them, and all agreed in the same Doctrin for Substance, and yet had their own peculiar Visions and Revelations, which were new to them, to wit, new, though not in kind or specie, yet in particular or individual unto them. And so it is, as to us, we plead not for any new Revelation of any new Doctrin, Faith or Gospel, differing from what Christ, and the Prophets, and Apostles have taught before us, and is largely and fully declared in the holy Scriptures; but for a new Revelation of the same Doctrin, Faith and Gospel which was revealed unto them: For as the Faith of the Prophets and Apostles is not enough to us, but we must also *have the like precious Faith with them*, 1 John 1. 2. and we must see with our *spiritual Eyes*, and hear with our *spiritual Ears*, and handle with our *spiritual handling* the *Word of Life*, as they did, so it must be newly revealed to us, and in us.

4. And if all new divine *Revelation* and *Inspiration* be ceased, then all spiritual seeing and hearing is ceased, and neither God nor Christ is, or hath been heard or seen spiritually, as the Saints did see and hear formerly, nay, not in the least

degree, and all inward ſpiritual Senſation and feeling is gone, and all uſe or exerciſe of ſpiritual Senſes, which is ſad tidings to poor Souls. But if any grant that there is any true and real ſpiritual *hearing*, *ſeeing*, *taſting*, and other ſpiritual Senſations of God, and divine things, they muſt alſo grant true divine *Revelation* the ſame in kind and nature with what the Saints had of old; for what is the proper object of the inward hearing, and ſeeing, and taſting, and feeling; Is it not God and Chriſt? As *David* invited others ſaying, *O taſte and ſee that God is good.* And as the Spouſe ſaid in the Song, *I ſate down under his Shadow with great delight, and his Fruit was ſweet unto my taſte; his Left-hand is under my Head, and his Right hand doth embrace me; he hath brought me to his banqueting Houſe,* &c. and again, *The King hath brought me into his Wine-Cellar.* And can theſe ſweet and heavenly Experiences be witneſſed without *divine Revelation*, or *Inſpiration*?

And whereas ſome ſay, *It is Revelation by the Word and Spirit going along together, but not by the Spirit alone without the Word.*

I Anſwer, granting it to be ſo in a true ſenſe; for the Prophets and Apoſtles had both the Word and the Spirit going along together in their *divine Revelations*, according to *Iſa.* 50. 21. and that did not hinder them to be real and proper in their kind. But that God hath limited and confined himſelf ſo, as never to give any inward enjoynment of himſelf to the Souls of his dear

dear Children, by any inward ſenſe, ſight or hearing, but what is conveyed unto them always by means of Scripture words, is a moſt extravagant preſumption to affirm, without all Scripture proof; for beſides that, the Soul may hear God ſpeaking other words to it inwardly, than expreſs Scripture words, though not contrary or diſagreeing; it oft falls out, that the inward and ſpiritual ſeeing, taſting and feeling may be enjoyed and witneſſed, without all words compoſed of Letters or Syllables, even *in a deep inward ſtillneſs and quietneſs*, according to theſe words, *Be ſtill, and know that I am God.* And as the outward ſeeing, taſting, ſmelling and feeling may be uſed without the preſent uſe of the outward hearing, ſo may the inward and ſpiritual ſeeing, taſting, ſmelling and feeling be uſed at times and ſeaſons, without the inward and ſpiritual hearing of any Words formally compoſed of Letters and Syllables, or Scripture words, or ſo much as inwardly thought or conceived, which Men of ſpiritual Experience, who have their ſpiritual Senſes cannot but readily grant. We find by common experience, that Words fall ſhort to give us a ſufficient and ſatisfactory knowledge of outward and natural things; and therefore we deſire rather to ſee, taſte and handle them, than to hear the beſt or moſt true report of them. We love rather to ſee a pleaſant Country, than to hear of it only; and every good Child loveth to ſee his Parents, rather than to hear a report, or talk of them;

ſo every loving Wife loveth rather to ſee her Husband, and hear himſelf, and be imbraced by him, than to hear others tell of him: And the loving Subject is more glad to ſee his Prince, or King, of whom he hath received ſo many Favours, and to hear himſelf, than to hear others tell of him; and thus it is with every Soul, that truly loveth God, they much rather deſire to hear himſelf, and ſee him, than to hear others tell of him, as one well ſaid, *It is little to ſee Chriſt in a Book, but to ſee him, and hear him, and feel his moſt lovely Embraces, as his Children have witneſſed, that is very precious.* It is not the report, or diſcourſe of Bread, however ſo true and large, that can ſatisfie an hungry man, or the report of good Drink that can ſatisfie a thirſty Man; but to taſte and eat of Bread, that only ſatisfieth him that is hungry, and to taſte and drink of Water, Beer, Wine, or any other refreſhing Liquor, only ſatisfieth the thirſty Man: And ſo to eat of Chriſt, and feed upon him who is the Soul's proper food and nouriſhment, doth, and only can ſatisfie and content the hungry Soul, as Chriſt ſaid, *John* 6. 57. *He that eateth me, ſhall live by me.* And Chriſt is not only the Soul's Meat, but its Drink alſo; and therefore *David* ſaid, *As the Hart panteth after the Water-Brook, ſo panteth my Soul after thee, O God; my Soul thirſteth for God, for the living God*, Pſal. 42. 1, 2. And ſurely, this ſo near and inward enjoyment of God and Chriſt cannot be without an inward and intimate, or

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immediate Revelation of him. And if words fall ſhort to give to men a ſufficient and ſatisfactory knowledg of natural and outward things, how much more then to give a ſufficient and ſatisfactory knowledg of God and Chriſt, and Divine things, as his Love, his Life, his Peace, and that inward Comfort and Conſolation that is in his preſence? For the Scripture ſaith, 1 Cor. 2. 9, 10. *Ear hath not heard, nor Eye hath not ſeen, nor hath the Heart of man conceived the good things that God hath prepared for them that love him, and wait for him*: Where we ſee all words fall ſhort to diſcover theſe things; *But God hath revealed them to us* (ſaid *Paul*) *by his Spirit*. And this God did promiſe as a general priviledg to all his People, of all Nations, even to bring them to his holy Mountain, and to deſtroy the face of the Covering ſpread over them, and make unto them *a Feaſt of fat things, full of Marrow, and of Wines upon the Lees well refined*: And what is this but the enjoyment of himſelf, ſeen and taſted by them? And do not all true Believers *eat the ſame ſpritual Bread*, and *drink the ſame ſpiritual Drink, the Rock that followed* Iſrael *of old*? which Rock was Chriſt? And ſurely this is beyond all Words or Declaration, and according to this the joy of God's People is called *a Joy unſpeakable*, even ſuch as words cannot expreſs; and the *Peace of God* is ſaid *to paſs Underſtanding*, and the *love of Chriſt, that it paſſeth Knowledg*, becauſe no Words, either ſpoken or conceived by men, can give the knowledg of theſe ſo great and divine

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and profound Myſteries, but only the Spirit of God, that ſearcheth the deep things of God, can diſcover them. Again, we find by common experience, that all outward teaching of men, preſuppoſe certain Principles of knowledg of natural things, which they profeſs to teach, which Principles are partly known (without men's teaching) by the outward ſenſe of them, and partly by inward Notions of Knowledg, innate in the minds of men; and therefore it were altogether in vain, for a Maſter of *Architecture* or *Navigation*, to teach a man theſe Arts, who is altogether blind, and ſenſeleſs, and ſtupid, and hath not any inward clearneſs of his natural judgment; and even ſo it is, as to ſpiritural and divine things, all outward teaching of them doth pre-ſuppoſe ſome Principles of Knowledg of theſe very things, and ſome inward divine and ſpiritual Senſe of them, or at leaſt ſome inward ground and capacity, whereby that divine Senſe may be excited in them. And therefore when *Paul* Preached to the *Athenians*, that profeſſed themſelves ignorant of God, he Preached him, *Acts* 17. 16, 27, 28. *near unto them*, yea, ſo near, as the Stock or Root of a Tree is unto the Bud or off-ſpring that groweth upon it; and this he proved from ſome of their own *Poets*, who ſaid of men, *that they are God's off-ſpring*; and he told them plainly the way to ſeek him, and find him, was *by feeling him*; ſo that he joyneth theſe three together, to wit, *ſeeking*, *feeling* and *finding*; for as a man in a dark Room,

or

or having his Eyes ſhut, being perſwaded that the thing he deſireth to have, is at hand, or near to him, doth grope, and feel after it, and by feeling, doth within a little time find it; even thus did *Paul* teach theſe ignorant *Athenians* how they might find God, and how all men, however ſo ignorant, have a time or opportunity given them to find him, God having determined the times before-appointed, and bounds of Habitation, wherein they may find him: And ſo from this inward Ground, or Principle of Knowledg in theſe *Athenians*, which they had before *Paul* Preached unto them, as a wiſe Maſter-Builder or Teacher, he proceedeth to Preach Chriſt, and the Reſurrection, and eternal Judgment unto them, as a good Maſter or Teacher of natural Science beginneth with the firſt Principles of Knowledg, not to teach them, but preſuppoſing them, and only calling the minds of the Scholars to remember, or take notice of them, and then from theſe Principles he proceedeth to teach them the myſteries of the Science.

5. But whereas many who deny all new Revelations of the Spirit, yet grant the neceſſity of the inward Illumination of the Spirit of God, *To give the ſaving Knowledg and Underſtanding of God and divine things*, as theſe who gave forth the *Weſtminſter* Confeſſion of Faith, being an Aſſembly made up of *Presbyterian* and *Independent* Teachers, met at *Weſtminſter* about forty Years ago; ſee *Cap.* 1. *Sect.* 6. Surely, if theſe men had

had been rightly acquainted with the *inward Illumination of the Spirit of God*, they would never have writ or given forth such Non-sense and Contradiction in the face of the World, as to grant the *necessity of inward Illumination*, and at the same time, yea, in the same Section or Paragraph, and within a Line or two, to *deny all new Revelation*; for indeed *inward Illumination* is *Revelation*, and *inward Revelation* is *Illumination*, the thing is one, though the Names be distinct, as oft the same thing is expressed by variety of Names; and the places of Scripture they bring to prove, the *necessity of the inward illumination of the Spirit*, do prove the *inward Revelation of the Spirit*, both which are one, as *John* 6. 45. and 1 *Cor.* 2. 9, 10, 11, 12. *It is written in the Prophets, They shall all be taught of God; every man therefore that hath heard and learned of the Father, cometh unto me.* And that other place in 1 *Corinth.* 2. 9, 10, 11, 12. *As it is written, Eye hath not seen, nor Ear heard, neither have entred into the Heart of man, the things which God hath prepared for them that love him: But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, save the Spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of the World, but the Spirit which is of God, whereby we know the things that are freely given us of God.* There cannot be brought out of the whole Scripture more suitable places,

places, to prove the *neceſſity of divine Revelation* than theſe are, the one plainly implying it, the other plainly expreſſing it. For to be taught of God, to hear and learn of the Father, as the Prophets and Apoſtles did, what is it, but to be taught by *divine inward Revelation*? Or if they will ſay *Nay*, then the Prophets and Apoſtles were not taught of God, by the ſame Argument. And whereas they bring *Paul*'s words, ſaying, *God hath revealed them to us*, to wit, *theſe deep things of God*, to prove the inward Illumination of the Spirit of God to all Saints, as well as to *Paul*; the ſame proveth *divine Revelation*, as it is expreſly ſo called by *Paul* in this very place; for they muſt needs grant, that the *divine Illumination* which *Paul* had, was *Revelation*, properly ſo called, and what he had he holdeth it forth, as common in kind to all Saints and Believers. And as for the word *Revelation*, as ſignifying an inward operation of the holy Spirit in the Heart and Underſtanding, we find it to be a phraſe more frequently uſed in Scripture, than the word *Illumination*, or *Illuminated*, or *Enlightned*, or to *Enlighten*; yea, I find the word *Illuminated* but once uſed in all the *Engliſh* Tranſlation of the whole Bible, but *Revelation* frequently is uſed in our *Engliſh* Tranſlation, and *reveal*, *revealed*; ſee *Iſa.* 40. 5. and 53. 1. and 56. 1. *Jer.* 33. 6. *Mat.* 11. 27, 25. *Luke* 10. 21, 22. *Rom.* 8. 18. 1 *Cor.* 2 10. *Gal.* 1. 16. 3. 23. *Phil.* 3. 15. *Epheſ.* 1. 17. Beſide many other places. So that it is very ſtrange, why theſe Faith-makers at *Weſtminſter* ſhould

ſhould have ſuch a grudge and prejudice at all *new Revelation*, a Word ſo frequently uſed in Scripture, and yet pretend ſo great kindneſs to *new inward Illumination*, which is the ſame; for it paſſeth their skill, or any Mans elſe, to divide or ſeparate the one from the other.

6. But the great knack, nicety or myſtery of this diſtinction lieth in this, that *inward Illumination* is only *Revelation*, ſubjective or effective; and in that ſenſe, ſome of that ſort of Men, ſay, *They own the neceſſity of inward Revelation, and hold it to be all one with Illumination.* But they deny all inward objective Illumination, or Revelation, that is to ſay, any inward Revelation of any inward object, inwardly propoſed to the Eye or Ear, or other inward ſpiritual Senſe and Faculty of the Soul, the alone object of the Souls whole *kowledge*, *faith*, *fruition*, *enjoyment of God*, and *communion with him*, being the Scriptures, or God, Chriſt and divine things not in themſelves ſeen, or enjoyed, but as they are to be ſeen and known, or revealed in the words of Scripture: Hence they who uſe this diſtinction, ſay, the *inward Light*, or *Illumination* of the *Spirit*, being only *effective*, or *ſubjective*, but not *objective*, is *medium incognitum aſſentiendi*, or *principium incognitum cognoſcendi*, that is to ſay, an unknown Principle, or mean of knowing and aſſenting, which may be illuſtrated by this ſimilitude, that there is an inward vigour of Life, and natural Spirits, that are neceſſary to enable the outward Eye to ſee outward things and Objects; but that

inward

inward vigor of natural Life and Spirits, is not the object of the Eye, nor ſeen by it; or otherwiſe ſome may, or do underſtand by *ſubjective inward Revelation*, or Revelation on the part of the ſubject, the Soul's inward knowledge, or perception, as in the outward ſight of things of this World there is the viſion of the Eye, or its ſight and perception, and the Object ſeen, and perceived by the Eye: Alſo, in *hearing*, there is the hearing, or perception of the Ear, and the thing heard, be it Voice, or ſound of Man, Beaſt or Bird, or muſical Inſtrument. And thus, according unto theſe Mens Doctrin, the alone adequate formal Object of all *faith*, *knowledge*, *fruition*, *enjoyment*, *ſight* and *ſenſe* of the Souls of the moſt excellent Saints, either now living, or that have lived in all Ages paſt ſince the Apoſtles lived, is the Scripture-words. But this is all meerly begged, and taken for granted, without all proof, and altogether contradictory to the experience of all the true Saints of God, who have an inward ſight, knowledge and enjoyment of God, far ſurpaſſing all Words or Writings; And thus, according to theſe Mens Doctrin, all the knowledge or ſight that the Saints have of God in this Life, is but as one that ſeeth *England* in a Map: but never ſaw the Land it ſelf; or as an hungry Man, heareth and readeth good words of Meat, but neither ſeeth, nor taſteth it; and as a Woman heareth of a Husband ſhe is married unto, or ſeeth his Picture on a Table, or on Paper, or readeth a Book that deſcribeth his

Beauty

Beauty and Perſonage, but is never admitted to ſee him, or hear himſelf, nor to touch, handle or embrace him; all which are ſad tydings to Souls that love God and Chriſt; but the beſt is, they are utterly falſe, and the experience of the Saints abundantly prove them to be falſe; and ſuch dark ignorant blind Doctrin, proveth ſufficiently what dark ignorant blind Men theſe have been, or are, who have publiſhed their own ſhame and folly to the face of the World, and as blind and ignorant are theſe Teachers, who have ſince received and publiſhed the ſame blind Doctrin. But if the inward Light, or Illumination be altogether an unknown Principle to him that hath it, having no Evidence, or Light, or Demonſtration of its own, whereby to diſcover it, how ſhall any Man be ſure, or know ſurely that he hath any inward divine Light or Illumination; for no Scripture can tell him that he hath it, or that he hath the Works of one that is divinely illuminated. One would think the bear naming, or mentioning ſuch Doctrin, is enough to refute it, as to ſay, God and Chriſt is, and can only be known by words, or report and hear-ſay, whereas the Scripture ſaith, *Ear hath not heard, nor Eye ſeen, what theſe things are, which God hath prepared for his Children*: And yet all Scripture words the Ear doth hear, and the Eye doth ſee,

7. But to come to the Concluſion of the matter, it is to be noticed, or conſidred that there is a Doctrinal and ſenſible knowledge of God

God, or *discursive* and *intuitive*; as for the *doctrinal* and *discursive* knowledge of God, it is granted, that it cannot be without words, either of Scripture, or some other words given by the same Spirit; and also it is granted, that Scripture words, in God's ordinary way, are necessary to give to Men the said *doctrinal knowledge* of God and Christ, and many deep and mysterious things of the *Christian* Faith and Religion; but this doth not prove the ceasing of *new divine Revelation*, but rather indeed establisheth it; for the Prophets and Apostles, who had *divine Revelation*, were profited, taught and edified by their Fellow-Prophets and Apostles; and especially the latter Prophets, were much helped by the Words and Writings of the fore-going Prophets, as *Daniel* confessed, he understood by Books, to wit, by *Jeremiah* his Prophecy, the number of the years of the Captivity, *Dan.* 9. 2. And Christ opened the understanding of the Apostles, to understand the Scriptures of the Old Testament, what they did declare of him; and *Paul* freely confesseth, that the Scriptures of the Prophets were writ for his Learning, as well as of other Men, and yet he had great plenty of *divine Revelation*, beyond what many of them had; and *David* said, *he had more knowledge than his Teachers*, and yet no doubt profited by them, and especially by the Prophet *Samuel*, and others that lived with him, and before him. Next, as to the *sensible* and *intuitive knowledge of God*, it can be, and oft is without all Words, either outwardly

wardly heard, or inwardly conceived, I mean words consisting of Letters or Syllables, such as are not the things, but signs of things, even as we have a sensible and intuitive knowledge of a Land, by seeing it, and eating the Fruit of it, and drinking the good Wine or Milk of it, tho' we are not hearing or reading of it, nor thinking of any words that ever we read or heard of it. And so, often the Souls of God's people enjoy a sweet sight, taste, and repast of him in a deep inward quiet and stillness of mind, having no words of any sort, that can be expressed in Letters or Syllables, so much as in their present thoughts or remembrance; and this is the most excellent degree of Knowledge, and as far excelleth and transcendeth the other sort, as the sight taste and feeling of a thing doth the report or hear-say of it. It is also acknowledged, that oft it pleaseth God, to joyn of his Life to Scripture words, as *Promises*, *Prophecies*, or any others, as we hear, read, or meditate on them, and make them as Conduits, Pipes or Cisterns, or as Cups and Flaggons, to convey the divine Influences of his Life, and living Spirit of Life, and love to our Souls, but then they hinder not our *Revelation*, to be real, and true, and proper *Revelation*, as well *objective*, as *subjective*; for as in drinking of outward Wine in a Glass, or Cup, we not only see the Glass or Cup, that revealeth the Wine, but also the Wine it self, and the Wine is the most desirable, and pleasant and acceptable object of both our sight and taste,

and

and feeling, ſo that we regard the Glaſs or Cup little or nothing for it ſelf, but for its uſe and ſervice to us; and if there be no Wine, or other refreſhing Liquor in the Cup, we care not to uſe it, it hath no taſte unto us, nor ſervice, but as the Wine is in it: And thus it is with the living Soul, that thirſts after the living God, and to drink of his Spirit, that quickens and refreſheth the Soul, when it ſeeth or perceiveth any divine Vertue or Life (as God is pleaſed, when, how, or by whom to joyn of the ſame to it) in Scripture words, either preached, read, or meditated, it is very glad, and moſt gladly maketh uſe of them, and giveth God thanks for his great mercy; but without Life be joyned unto them, it is no more wiſdom, nor diſcretion to uſe them, than for a Man to put an empty Flaggon or Cup to his Mouth to drink at it.

8. But if they ſay, *There is no ſenſible or intuitive knowledge of God in this Life, at leaſt ſince the Apoſtles days*; as indeed it is moſt, yea, altogether moſt agreeable to their Doctrin, who ſay, *All new Revelation of the Spirit is ceaſed*; then I ſay unto them, they are miſerable Comforters, yea, miſerable and ſad Goſpellers to poor *Sion*; they bring not glad, but ſad tydings; they cannot ſay, *Behold, O* Sion, *thy King cometh unto thee*; they cannot ſay, *Taſte, and ſee that God is good*; they cannot ſay, *The Life was manifeſted, and we have ſeen it, and declare it unto you, that ye may have fellowſhip with us*; they cannot declare the *great kindneſs* and *love* that Chriſt

the Soul's Husband and Bridegroom hath to his Bride, but rather, their Doctrin preacheth him to be moſt unkind, and unnatural, never to let his Bride ſee him once all her Life, here in this World, nor yet once to hear himſelf, or taſte, or touch, or handle him, or be embraced by him. They preach altogether an abſent Chriſt, as ſome of them ſay, *Chriſt is not really and properly in his People, or if preſent, a Chriſt altogether either dumb or ſilent, that being ſo near to the Soul, as to be in it, never ſpeaketh one word in it, and always hideth his Face, and never giveth to the Soul one glance or ſhine of his Countenance.* But if they be aſhamed of this Doctrin, which yet is the very purport of it, who deny all *inward new Revelation*, and *new Viſitations* of the Lord's love unto the Souls of his People, then let them be aſhamed to preach, teach, or write, that there is no *new Revelation* of God and Chriſt, nor no *immediate* or *inward teaching*, no *inward* and *immediate calling*, or *ſending* to the Miniſtry; and let them be aſhamed to own themſelves to be the Succeſſors of the ancient *Proteſtants*, who did acknowledge *immediate Teaching*, and *calling unto the Miniſtry*, and the *Spirit of Prophecy*; and ſome of them had it, as *George Wiſhard*, and others, whoſe Prophecies *Fox* in his Book of Martyrs hath recorded.

9. And whereas theſe Faith-publiſhers at *Weſtminſter*, one while *deny all new Revelation*, another while ſeem only to *deny extraordinary Revelation*, as they term it, *cap.* 18. *ſection* 3. is another

ther piece of Non-ſenſe, or Contradiction; for if all *new Revelation* be ceaſed, as they expreſly affirm, *cap.* 1. *ſect.* 1. and 6. then there is neither ordinary nor extraordinary Revelation remaining, according unto their Doctrin. But the diſtinction of *ordinary* and *extraordinary Revelation*, may in a true ſenſe, be well admitted by them who believe, that *divine inward Revelation* is not ceaſed; for among the Prophets, *Numb.* 12. 6, 7, 8. *Moſes*'s Revelation far exceeded the Revelation of the other Prophets, as is clear from Scripture, and in that reſpect was extraordinary: And we now plead for *new divine Revelation*, we mean not *extraordinary*, beyond what God was pleaſed to give to his Saints and Children, in an *ordinary* and *uſual way*, from the beginning of the World, more or leſs, nor do we compare our Revelations with either the Prophets or Apoſtles, by way of equality, either in degree, or in all the various manners and ways which they had then: But we ſay, in that one way and manner, which was by God's *inward appearance*, and *ſpeaking in their Hearts*, in the divine Seed and Birth, we do plead for *divine Revelation*, as the *ordinary* and *common allowance* and *priviledge* of all God's Saints and People, and not only to Saints, but to Men and Women, in order to their becoming Saints, they need God and Chriſt inwardly to ſpeak unto them; for it is the inward Voice and Speaking of Chriſt, that quickneth the dead Souls of Men, according to the words of Chriſt, *The Dead ſhall hear the*

Voice of the Son of God, and they that hear ſhall live, John 5. 25.

CHAP. III.

Of the Supream Judge and Rule of Controverſies, of Religion.

IT hath been already acknowledged in the firſt Chapter, that the holy Scriptures are a ſufficient outward Rule and Standard, whereby to try all Doctrins of Men, however ſo holy or wiſe they may be, or however much indued with the holy Spirit, becauſe the Spirit of the Prophets is ſubject to the Prophets; and as the holy *Spirit of Truth* is one, ſo the words of it do all agree, in all the true *Prophets*, *Apoſtles*, *Evangeliſts*, *Paſtors* and *Teachers*; and as is already ſaid, the Noble *Bereans* were commended in Scripture, for ſearching the Scriptures to ſee and examin, whether the Apoſtles Doctrin was according to the Doctrin of the ancient Prophets that wrote the Old Teſtament; and until the Apoſtles Doctrin was generally received, they did appeal to the Scriptures of the Old Teſtament, for a proof of their Doctrin, although that was not their only proof; for they had a greater proof than that outward was, even the inward Witneſs and Teſtimony of the holy Ghoſt,

Ghoſt, that made both them, and their Doctrin manifeſt in the Hearts and Conſciences of their Hearers, whoſe Hearts God was pleaſed to open.

2. And therefore in reſpect of any outward Rule and Standard, the Scripture is ſufficient, and to be preferred in all reſpects to any other latter Writings, or Teſtimonies, or Records whatſoever; firſt, becauſe writ from a greater meaſure and depth of divine Wiſdom; for though the Spirit be one, yet it hath diverſity of Gifts and Operations, and Adminiſtrations; and all Men divinely inſpired, had not the ſame clearneſs of divine Knowledge, *Numb.* 12. 6, 7, 8. *Moſes* exceeded the Prophets generally, *David* and *Solomon* exceeded many of them; and *Iſaiah* and *Jeremiah* exceeded others of them; and among the Prophets ſome were as Fathers, ſome as Sons; hence we read in Scripture, that *God is the Father of Lights*, and of theſe Lights, as to us, ſome are higher, and ſome lower, which ſome myſtick Writers, both among *Jews* and *Chriſtians*, haye taken notice of, out of the Scripture it ſelf; hence they ſay, *Moſes* drank at the Fountain, *Samuel*, *David*, *Solomon*, and ſome others, drank at the Streams; and others of an inferior degree, at the Pond or Ciſtern: And they further ſay, *Moſes* had his Revelations from *Binah*, *Abraham* from *Gedulah*, a ſtep lower; *Iſaac* from *Geburah*, yet lower; *Jacob* from *Tipheret*, yet lower, but partaking of both, ſignified by his dwelling in Tents, betwixt

the Tents of *Abraham* and *Isaac*; *David* sometimes from *Tipheret*, and sometimes from *Nezah* and *Hod*; hence we read some of the Inscriptions of his *Psalms* to *Nezah*; and sometimes from *Mulcuth*; and they say that the ordinary Prophets had their Revelations from these two divine Measures, *Nezah* and *Hod*, called, *Exod.* 38. 8. *The Looking-Glasses of the Lords Hosts that Assemble at the door of the Tabernacle*, (see the *Heb.* text) But *Moses* had liberty to go into the heavenly Tabernacle it self, and so had some others. And that God did make himself more known to *Moses*, than to *Abraham*, *Isaac*, and *Jacob*, is clear from these words of his to *Moses* at the Bush, *I appeared to* Abraham, Isaac *and* Jacob *by the Name of God Almighty, but by my Name Jehovah, was I not known to them, Exod.* 6. 3. And concerning this distinction of divine Gifts and Illuminations, *Paul* declareth, saying, *To one is given the Word of Wisdom, to another the Word of Knowledge, to another Faith, all by the same Spirit.* Hence we read in the *Proverbs*, Wisdom, Understandang and Knowledge distinguished, *Wisdom buildeth the House, Understanding establisheth it, and Knowledge filleth the Chambers with all precious and pleasant Riches, Prov.* 24. 3, 4. Therefore Wisdom is a degree above Understanding, and Understanding a degree above Knowledge, all which divine Measures are set in order, as the parts of a Tree, with Root, Branches and Tops, or as the Members of a Mans Body, by way of Allegory

gory and Analogy, *Cochmah*, *Binah* and *Daath*, belonging to the Head, *Gedulah*, *Geburah* to the right and left Hand and Arm, *Tipheret* to the Body, *Neſah*, *Hod* and *Jeſod* to the Thighs and Legs, *&c.* and *Mulcuth* loweſt of all; all which make up, by way only of allegory and analogy the Parts and Members of the *Son of Man*, or heavenly *Adam*, as both *Ezekiel* and *John* ſaw him upon his Throne. The Engliſh Names of theſe Hebrew words, all which are found in Scripture, in their true order, are theſe following, *Cochmah*, i e. Wiſdom, *Binah*, i. e. Underſtanding or Prudence, *Daath*, i. e. Knowledge, (ſee 1 *Chron*, 29. 11) *Gedulah*, i. e. Magnificence, *Geburah*, i. e. Power, *Tipheret*, i.e. Beauty, *Neſah* and *Hod*, i. e. Victory and Glory, *Jeſod*, i. e. Foundation, and *Mulcuth*, i. e. the Kingdom. And ſecondly and moſt eſpecially, we give the Preheminence to the Scriptures beyond all latter Writers, becauſe we are well aſſured that the Scriptures throughout are pure, without all mixture of Error or Miſtake; and this is generally granted by all Chriſtians, that the Scriptures are really ſo, being duly and rightly tranſlated, but we are not aſſured that any mans or mens Writings ſince, are altogether pure and free of all mixture of Error and human Weakneſs, until they be duly examined and found to agree to the holy Scriptures, and to the inward teſtimony of the holy Spirit; for altho' whatever the Spirit of God inwardly revealeth, is infallible and pure from all mixture of Error, and whatever

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any man *saith* or *writeth*, as he hath receiv'd it from that, his Testimony is pure, and without mixture; yet we are not assured that any man or men are in that state of Perfection, that they may not by human frality, in some measure or way, more or less, decline or depart from the *pure* and *infallible Teachings of the Spirit of God*; for as it is possible they may purely and chastely keep unto them, so for want of due watchfulness and holy care, they may more or less depart from them, and so there may be a mixture of Truth and Error, both in their Understandings and Words; and therefore they are not to be taken on trust, but both their Doctrin in all things is to be tryed by the Scripture, and their Spirit by the Spirit of Truth, as every one is able, according to what he hath received. All which doth not hinder but that the *Spirit of God* in our day both teacheth and leadeth infallibly, although the Disciples and professed Followers of it at times, by weakness, may be liable to mistakes.

3. And as concerning that phrase or expression that some use, *That the Spirit of God speaking in the Scriptures, is the supream Judge of all Controversies of Religion*, although it is no Scripture phrase, nor proper, but figurative, as when a man is said to speak in his Books or Writings; yet in a figurative sense it might be allowed, if they did not confine all the speaking of the spirit of God to his only and alone speaking in the Scriptures, so as that the Spirit speaketh not at all, as they would have it, in the Souls and Hearts of

of Men, as he used to do in the Prophets and Apostles. And because they have a wrong sense of it, and that it is not proper, but figurative, it is better not to use it. And in the room of it, I say, the Spirit of God speaking in some measure in the Heart of every true Believer and Spiritual man, opening and expounding the Scripture unto him, in the due and diligent use of reading, hearing, and meditation of Scripture words, or any other means of God's appointing for our Institution, and especially in the frequent use of fervent and earnest Prayer, praying earnestly with *David*, who was richly indued with *divine Revelation*, *Open my Eyes, that I may see the wonderful things of thy Law*; and most especially in our being found in the way of Righteousness, and faithful Obedience, to what is already revealed unto us; for as we are found here, we have good warrant to expect that where any doubt, or Controversie in Doctrin, or in the meaning of a place of Scripture doth arise, that God's holy Spirit, whom Christ hath promised to his Disciples, to *teach them all things, and to lead them into all Truth*, will indeed judge and decide the matter in question, in their Hearts, by his secret Light, and Teaching or Revelation. And let it be noted, that I say, it is not the Spirit abstractly considered from the Scriptures, or our due use of them, or the duty that God requireth of us, but it is the holy Spirit opening, or expounding the Scriptures unto us, in *reading*, *hearing*, *meditation*, *prayer*, *waiting*,

waiting, and *obedience* to what we already know, that it is the Judge of all Controverſie in matter of Doctrin.

4. Next, as to the *Rule*, as the Scripture is the beſt and only external or outward Rule and Standard, it is worthily preferred to all other outward Records and Teſtimonies; yet becauſe we both believe the Scriptures not ſimply for their own Teſtimony, but for the inward Witneſs and Teſtimony of the Spirit, and alſo becauſe we can only underſtand the Scriptures but by the ſaid inward Witneſs and Teſtimony of the holy Spirit; therefore the inward Witneſs of the ſpirit, or the ſpirit inwardly witneſſing both to the truth, and true ſenſe of Scripture, is the greateſt and primary Rule, as *John* plainly teſtified, ſaying, *If we receive the Teſtimony of Men, the Teſtimony or Witneſs of God is greater; and he that believes hath the Witneſs in himſelf, and hath ſet to his Seal that God is true.* And therefore *Paul* recommended his Doctrin to the *Witneſs of the Spirit* in the Hearts and Conſciences of the Hearers, and told the *Theſſalonians*, 1 *Theſſ.* 1. 5. that his Goſpel came unto them *not in word only, but in Power, and in the holy Ghoſt, and in much aſſurance*: And he told the *Corinthians*, that *their Faith was to ſtand in the Power of God*; and therefore *not in the bare words* that he preached, for he did not preach himſelf, nor his Words, but Chriſt to be the Foundation of their Faith.

CHAP.

CHAP. IV.

Concerning miniſterial Gifts and Qualifications, and the Call to the Miniſtry; the nature and manner of true Preaching, and Praying, and Singing, and the true Goſpel-Maintenance to the Miniſtry.

1. BEcauſe of the near and cloſe connexion and dependance, that the things mentioned in the Title of this Chapter, have with the truth of what is delivered in the preceeding Chapters, therefore I do ſee it meet to treat of them in this place. The common Doctrin and Opinion of theſe, who deny all new Revelation of the holy Spirit, is, that natural and acquired Parts of Letter-learning, without *divine inward Revelation* or *Inſpiration*, is ſufficient to qualifie a man to be a Miniſter of the Goſpel, and is neceſſary to his *eſſe* or *being* of a Miniſter, and Grace or true Piety and Holineſs, is only accidental, and doth but only contribute to his *bene eſſe*, or making him the better. By Letter-learning, they do not only mean human Arts and Sciences, and the knowledge of *Greek*, *Hebrew* and *Latin*, but eſpecially a Letter-knowledge of the Scripture, without any ſaving Grace, or illumination of the Spirit, as being eſſential to a Miniſter: And indeed they ſay agreeable enough to their own Doctrin; for if all new Revelation of the Spi-

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rit is ceaſed, what is left behind to qualifie a Man to be a Miniſter, but only natural and acquired parts of Letter-learning? Nor can they with any Reaſon, affirm, according to their Doctrin, that true Piety and Holineſs is eſſential to a Miniſter, otherwiſe no Man is a Miniſter without it, and then it doth follow, that no Man can infallibly be known whether he be a real Miniſter, yea or nay; for if divine inward Revelation be ceaſed, then all infallible diſcerning of Mens Spirits, and ſpiritual eſtates is ceaſed, and no Man can know another infallibly, whether he be a Saint or Hypocrite; for they grant that a Hypocrite may have all the outwards of a true *Chriſtian*, as the *Phariſees* that made clean the outſide, but their inward was full of Rottenneſs and Uncleanneſs. And if a Man cannot be known to be a true Miniſter, according to their Doctrin, the People are in a woful caſe, as concerning that they call their *Sacraments*, and eſpecially that called the *Supper*, which they ſay cannot be adminiſtred but by a true and real Miniſter; and if any that is not a true Miniſter, ſhould preſume to do any ſuch thing, as to Bleſs, or Conſecrate, and ſet apart the Bread and Wine from common uſe, it would be no *Sacrament* at all, as ſome, or moſt of them affirm.

2. Now that divine Revelation and Inſpiration, is neceſſary to the Being or Eſſential Conſtitution of a Miniſter of Chriſt, is evident from the Doctrin already delivered; becauſe it is neceſſary to the *being* or *eſſential* Conſtitution of every

every true *Christian*. No man is, or can be a true *Christian* without inward divine Revelation or Inspiration, and therefore without the same, no man can be a true *Christian*, or Gospel-Minister, for that which is absolutely necessary to constitute a true *Christian*, or Believer, is absolutely necessary to constitute a true *Christian* Minister, otherwise it might be said, a man may be a true Christian Minister, and yet no true Christian. But every true Minister of Christ, as he ought to be a true Christian, so he ought to be more than an ordinary Christian, so as to exceed or excel them, both in Spiritual Knowledge, and other spiritual Gifts, even as in natural teaching, the Master or Teacher should exceed the Scholar; for if Divine Inward Revelation, and Inspiration, together with other spiritual Gifts, are the common privilege of all true *Christians*, in some degree, more or less, according to their several growth and capacity, much more are they to be found in the true Ministers of Christ, who are both to feed the Babes with Milk, and the strong Men with Meat, and to be, *Rom.* 2. 19, 20. the guide of the Blind, a Light of them which are in Darkness, and Instructors of the Foolish, and Teachers of Babes, and also who can speak Wisdom among them that are perfect; according to which Christ said to his Apostles, *Ye are the Light of the World, and the Salt of the Earth.*

3. But more particularly, it is apparent from the Scripture, that there is a peculiar Ministerial Gift or Gifts, that God giveth to all his true Mi-

Miniſters, to fit or qualifie them for that great Work, whereby to make them able Miniſters of the New-Teſtament, not of the Letter, but of the Spirit; the which Gifts are the Purchaſe of Chriſt, and the Fruits and Effects of his Death, Reſurrection and Aſcenſion, as is clear from *Epheſ.* 4. 8, 11, 12. *When he aſcended on high, he led Captivity captive, and gave Gifts unto men, and he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, Paſtors and Teachers.* Where altho' it may be granted, that ſome of theſe are extraordinary, as namely, Apoſtles, and ſome ordinary, yet all are given to the Church by Chriſt, as the Fruit and Effect of his Purchaſe; and that therefore all ordinary Miniſters, who are indeed true Miniſters of Chriſt, are indued with ſome meaſure of Spiritual Gifts, in more or leſs, according to the good pleaſure of God. And as concerning the ſpiritual *peculiar gifts* of the *holy Spirit* (beſides theſe that were common to all, ſuch as *Faith*, *Love*, *Hope*, *Knowledge*, *Meekneſs*, *Temperance*, *Patience*, *Brotherly-kindneſs*, *Charity*) the Scripture doth expreſly mention them in divers places, 1 *Cor.* 12. 8. *To one is given by the Spirit, the Word*, i. e. Speech or utterance of Wiſdom, *to another the Word of Knowledg* (that is, ſome degree inferior) *to another Faith*, that is, ſome peculiar degree of Faith, for ſome peculiar Service, beſides the Faith common to all Believers; and all theſe are ordinary, and have ſtill remained in the true Church; but together with theſe in the Apoſtles days, there were extraordinary Gifts,

Gifts, which God may give, or with-hold, as he pleaſeth, as not being eſſential to a true Miniſter of Chriſt; ſuch were Gifts of Miracles, Gifts of Healing, Gifts of Tongues, and the like. And as concerning *Prophecying*, it was either extraordinary, or ordinary; extraordinary was a fore-telling of particular things to come, as was that of *Agabus*, his fore-telling that *Paul* ſhould be bound at *Jeruſalem*; ordinary, was the ordinary and uſual manner of Preaching by the Inſpiration and motion of the holy Ghoſt, in *Doctrin*, *Exhortation*, *Correction*, &c. Moreover concerning this diverſity of ſpiritual Gifts, *Paul* ſaith, Rom. 12. 6. *Having then Gifts, differing according to the Grace that is given to us, whether Prophecy, let us prophecy according to the proportion of Faith; or Miniſtry, let us wait on our Miniſtry, or he that teacheth, on teaching, or he that exhorteth, on exhortation.* And likewiſe *Peter*, concerning theſe ſpiritual Gifts, ſaith, 1 Pet. 4. 10, 11. *As every Man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold Grace of God. If any Man ſpeak, let him ſpeak as the Oracles of God: If any Man miniſter, let him do it as of the Ability* (or vertue) *which God giveth, that God in all things may be glorified through Jeſus Chriſt.* And as touching *ſpiritual Gifts*, that were not common to all *Chriſtians*, but peculiar to ſome, *Paul* exhorted the believing *Corinthians*, ſaying, 1 *Cor.* 14. 1. *Deſire ſpiritual Gifts, but rather that ye may prophecy.* And he declareth what that prophecying was, *verſ.* 3.

He that propheſieth ſpeaketh unto Men, to Edification, and Exhortation, and Comfort. And *verſ.* 5. *Greater is he that propheſieth, than he that ſpeaketh with Tongues, except he interpret, that the Church may receive edifying.* And concerning the great power and virtue of Prophecying, he ſaid further, verſ. 24, 25. *If all Propheſie, and there come in one that believeth not, or unlearned, he is convinced of all, he is judged of all: And thus are the ſecrets of his Heart made manifeſt, and ſo falling upon the Perſon,* to wit, (that did Propheſie) for ſo the Words may be better tranſlated) *he will worſhip God, and report that God is in you of a truth.*

4. Now in the true Church, and among the true Believers, there was a *ſpiritual diſcerning* or *judgment* that they had, whereby they did know who had theſe *ſpiritual Gifts*, and who had them not, who ſpoke, and preached by the Spirit, and who did pray and ſing by the Spirit, and who did not, and who not only had the Words, but the Power, and who had only the Words, and had not the Power; and theſe were falſe Apoſtles, and falſe Teachers, and Hypocrites, that had good Words, which they did take or receive from other Men, but had not that good Power and Spirit that was in the true Miniſters of Chriſt, and becauſe they had not that good Power, their Miniſtry and Words were dead, dry and barren; and ſuch the Scripture compareth to Clouds without Rain, and Wells or Ciſterns without Water; and of ſuch *Paul* ſaid,

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he would know not the Speech of them which are puffed up, but the Power, 1 Cor. 4. 19. The which *spiritual discerning* or *judgment*, as it was in some measure given in common to all true Believers, as the sense of Taste is given in common to Beasts & Mankind, whereby to *relish* things sweet or bitter, and Meats and Drinks, that have the true Nourishing Virtue in them, so it was given in some greater measure to some than to others, according to their growth, experience, and exercise or use of their spiritual senses, even as both among Men and Beasts, some do far excell others in the sagacity of the Taste of outward things, and so in the Smell of things, as Flowers, Spices, *&c.* and according to this *spiritual discerning* and *judgment*, *Paul* said to the *Corinthians*, 1 Cor. 14, 29. &c. *Let the Prophets speak two or three, and let the other judge: If any thing be revealed to another that sitteth by, let the first hold his peace; for ye may all prophecy one by one, that all may learn, and all may be comforted, and the Spirits of the Prophets are subject to the Prophets: For God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.* So, we see here was good Order, where in one Meeting two or three might speak one after another, or more, if they had any motion of the Spirit so to do, and in that case, the first speaker was to give place to him: But nothing of this is to be found among these *Churches* who deny all inward new *Revelation* of the Spirit, but one Man must take up all the time, and preach over the People one Year, af-

ter another, and the people ever learning, and yet never able to come to the knowledge of the Truth, as was the manner of false Teachers in days past, who had the Form of Godliness, but denyed the Power thereof, who were to be turned from, 2 *Tim.* 3. 5, 6, 7. And concerning the trying and knowing of Spirits, as well as Doctrins, the Apostle *John* writ in his General Epistle, 1 *John* 2. 1. *Believe not every Spirit, but try the Spirits, whether they are of God.* Now this ability to try Spirits, is greater than barely to try whether a Man's Doctrin be true or false; for it is possible a Man may Preach for an hour, or more, words of Doctrin that may be true, and yet his Spirit not be of God. And that which gave them this Ability, to try all Spirits, as well as Doctrins, was the *Unction*, or anointing from the *holy One* which they had received, 1 *John* 2. 20, *But ye have an Unction, from the holy One, and ye know all things.* And vers. 26, 27. *These things have I written unto you, concerning them that seduce you*, i. e. seek to seduce you) *But the anointing which ye have received of him, abideth in you, and ye need not that any Man teach you, but as the same Anointing teacheth you of all things*, &c.

5. But because it is taken for granted, and laid down for a Fundamental among *Presbyterians* and *Independent* Teachers, as well as many others, *That all inward divine Revelation and Inspiration, such as Believers had in the time of the Apostles, is ceased*, therefore they lay no claim to any of

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theſe ſpiritual Gifts, and plainly confeſs they have them not, and alſo that *they have no Infallible diſcerning* or *knowledge* what Men are truly *gracious*, and *holy*, and *living Members of Chriſt's Body*, and what not. And therefore when theſe and other places of Scripture are brought, that declare how true Miniſters of Chriſt had ſpiritual Gifts of Miniſtration, ſome in a leſſer degree, and ſome in a greater, they alledge, *all theſe Gifts are now ceaſed*; and the reaſon they give, is, *becauſe all inward divine Revelation and Inſpiration, ſuch as the Saints formerly had, is altogether ceaſed.* Whereas if they did grant, that *inward divine Revelation* did continue, they would alſo readily grant, that theſe *ſpiritual Gifts of Miniſtry* did continue, and a *ſpiritual diſcerning* and *ability*, whereby to know *Infallibly* who were indeed indued with the *Spirit of God*, and who did preach and pray by the *Spirit*, or ſing by the *Spirit*, and who not. And the like concerning the *Miniſterial Call*, if they did grant, that *divine inward Revelation* and *Inſpiration* did continue in the Church, as the common Priviledge of all true and ſound Believers, as being given to all and every one of them, *to lead them into all Truth*, they would readily enough grant, that *Miniſters had an inward Call to preach*, and exerciſe other Miniſterial Services and Performances, as theſe Miniſters did of old. So that indeed this their Doctrin, *That inward divine Revelation is ceaſed in the Church, and in Believers*, is the foundation of many other falſe and pernicious Doctrins, yea, almoſt of all the

false and erroneous Doctrins they have among them. And since it is so, that they have no Belief of having the Spirit of God inwardly inspiring them, and revealing in them the things of God, and inwardly teaching them the Mysteries of the Kingdom, What is their Ministry, or Church or Ordinances? All made things of Mans making, and inventing, and setting up; a *Man-made Church*, *Man-made Ministry*, *Man-made Ordinances*, and a *Man-made Worship*. And though they say, they hope they have the Spirit, and seem at times to lay great stress and weight upon it, and the need of it, *not only to believe, but to do all good and acceptable Works and Performances*, yet their blind Doctrin and Unbelief, *that all inward divine Revelation is ceased*, doth so blind and darken them, generally, and make them so spiritually stupid, senseless and benummed, that they plainly confess, *They have no infallible assurance*, or *infallible knowledge that they have the Spirit of God*, or any of these *gracius Motions* and *Operations of the holy Spirit*. For according to their blind Doctrin and Faith, all the motions and operations of the Spirit are *only effective*, but none of them *objective*, and any Illumination that they have is only *effective*, and not *objective*, that is to say, is no immediate object of their knowledge, or feeling, or spiritual perception, the Spirit only works in them, so to speak, as fire or heat works in Stone, or Iron, or Wood, but the Stone, Iron or Wood hath not any inward sense or perception of it; for if they did grant,

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true ſpiritual ſenſe and *ſpiritual feeling* or *perception*, they would grant *infallible knowledge* of theſe things, even as our outward ſenſes, when ſound and duly qualified, and within due circumſtances, give us an *infallible knowledge* of outward things; for is not every ſenſible Child infallibly ſure that it both ſeeth its Mother, and feeleth her, when the Mother is handling the Child, and feeding it? And doth not the Suckling on the breaſt ſurely know the Milk that it ſucketh, and can well diſtinguiſh the breaſt that hath Milk in it, from that which is dry and empty? But as the Epiſtle to the *Hebrews* ſaith, *Things made*, (to wit, the things of Mans making, without the Spirit and Power of God inwardly revealed) *are all to be removed*, Heb. 12. 26, 27. *Yet once more I ſhake not the Earth only, but alſo Heaven*. And this word *yet once more*, ſignifieth, the removing of theſe things, that may be ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain. Let them conſider this, who ſeem to themſelves to have a *Church-Conſtitution*, *Miniſtry*, *Diſcipline*, *Worſhip*, far above others, as Heaven is above Earth, as the *Preſbyterian Church* thinks ſhe is above the *Epiſcopal*, the *Independent Church* thinks ſhe is above the *Presbyterian*, the *Baptiſts* think themſelves above both, and yet all theſe, as well as others, are open and declared Enemies to the holy Spirit, his *inward Revelation* and *Inſpiration*, by which alone the true Church is a living Church, and the Miniſtry a living Miniſtry, and every true Member

a living Member, and all truly Religions, Duties and Services are living. But made things of Mans making, are all dead things, and therefore must all be shaken and removed, not the made Earth only, but the made Heavens also, of Mans making, *made Faiths, made Worships, made Ministers, made Covenants*, all things of Mens making without the Spirit and Power of God inwardly revealed, must all be removed, *and every plant that is not of the heavenly Fathers planting, must be plucked up.* But if any of them say, *Our Churches, our Ministry, our Faith, our Worship, our Covenant is not so, for we have the spirit of God assisting us, and working together with us.* This answer is but a meer presumption or Conjecture, seeing they deny all inward *Revelation* and *Inspiration* of the *Spirit*, which gave the Believers and Saints in former ages, an *infallible knowledge* and *assurance* that they had the *Spirit of God*; for the Spirit that they claim unto, as they say, *doth only work in them effectively*, but not by way of *object*, it is altogether an unknown mean or principle of operation, it hath no proper light, or evidence, or demonstration of its own; such as the Spirit that was in the Apostles is *no infallible Spirit*, that they have, but *fallible*, and therefore their *Faith* is *fallible*, their *Knowledge fallible*, their *Hope fallible*, and every thing in them *fallible, dubious, conjectural* and *uncertain*, and they only think that they have the Spirit of God, and a spiritual knowledge of things; and when asked, they dare not say, their thought hath any infallible assurance

assurance in it, as all true assurance is *Infallible*; yea, some of them are so dark, ignorant and blind, that to me in my hearing, have affirmed, *That the Apostle* Paul *was not infallibly sure that he had the Spirit of God*, bringing *Paul's* words, 1 *Cor.* 7. 40. *I think also, that I have the Spirit of God*. But according to his *blind argument*, the holy Ghost is not *infallibly sure*, for the same Greek word is applied to the holy Ghost, *Acts* 15. 28. *It seemed good to the holy Ghost*; but this is blasphemous to think or affirm, and I see not how they can clear their Doctrin of Blasphemy, to say, *That they have the Spirit of God*, and yet to affirm, *That they have no Infallible Spirit*: The plain English of which is, that the Spirit of God and God himself is fallible.

6. But the great cause and reason, why all true Ministers and Preachers of the Gospel should not only be truly godly and holy Men, but also should be indued with some more than ordinary power of the holy Spirit, and communications thereof, not common to all *Christians*, at least in degree, though one spirit in all, is, That the Ministry of every true Minister of Christ, is a Ministration of Grace, of Spirit, of Life and Power, which doth emanate or flow forth from or through the Minister or Preacher, as living Waters that emanate and flow from a living *spring* or fountain, which reach and flow into the hearts and inward parts of the Hearers, such as are sensible, and whose hearts God is pleased to open to receive them, and sometimes to the opening

and

and making alive the dead ſouls and hearts of many hearers, whereby not only many that are ſpiritually dead, are made alive, but the living are made more living, and livingly refreſhed and ſtrengthened; and though this can hardly, or not at all be received by many, yet thouſands can witneſs it from living experience, that they have felt ſtreams of divine Life, Power and Vertue to ſpring and flow forth, from the Spirit of Chriſt, in faithful Preachers, into their ſouls and inward parts, to their exceeding refreſhing, and ſtrengthning in the inward Man; and the Scriptures abundantly confirm it, that ſo it was in the primitive times, the Miniſters of Chriſt, were the Miniſters of the Spirit and Power of God, and the outward and audible Words that reached the outward Ears, were only as a Conduit of Conveyance, to convey and tranſmit that heavenly Virtue that flowed through them; and therefore the Miniſters of God are called in Scripture *flames of Fire*, and their Words and Preaching have a divine and ſpiritual Fire, and Heat in them, that exceedingly warm and melt the cold and congealed Hearts of many Hearers, and that Fire is a living Fire, or Power of Life to quicken them. And this was it that made the two Diſciples, going to *Emaus*, ſay, *How did not our Hearts burn within us, while he ſpoke to us by the way, and opened the Scriptures unto us*? And when Chriſt preached to the People, it is ſaid, *he ſpoke with Authority*, that is, Power, and not as the *Scribes*; and ſo did the Apoſtles, as *Paul* declared

declared, *That his Preaching was in Demonstration of the Spirit, and of Power.* And Christ and the holy Spirit spake in him to the People, when he preached; and so did it in all the other Apostles and Ministers of Christ, and the Hearers, who had and knew Christ in their own hearts, had a Proof sufficient that Christ spoke in *Paul*, by what they felt of that spiritual Vertue and Power that did flow forth through him in his Ministry. And according to this, *Peter* exhorted, *That he who ministers, should minister of the Power that God giveth, as good Stewards of the manifold Grace of God*: So they ministred not only Words, but Grace, and Power, and Life to the hearers. And thus there is a communication of the Grace, and Graces of God, not only betwixt Ministers and Hearers, but among all the Faithful, who are as one living Body, but many Members, and every Member a living Member, and ministring Life one to another, as it is in the natural Body; and this is that *Communion of the Saints* that the Scripture testifieth, that they had together in the Spirit, which did knit their Hearts together in Love, unto all Riches of the full assurance of Understanding, *Col.* 2. 2. And with such living instruments, that are spiritually made alive unto God, doth God work, to make their Ministry effectual and fruitful, to convert and beget Souls unto God, and when begotten, to nourish and feed them with the sincere Milk of the Word, which Milk is not the outward Words, but the Life that is in the

Words;

Words: For as in the outward, God doth not work with a dead Man, to beget outward and natural Children, but with the living; ſo it is with Men ſpiritually living, with whom God worketh, to beget Sons and Daughters ſpiritually unto God, where God only properly and principally is the Father, and Men but Inſtruments with, and by whom he worketh; and in order to this ſpiritual begetting of Sons and Daughters unto God, by the Miniſtry of faithful Preachers, God giveth unto them a ſpiritual and divine Seed, which they convey in their words into the Hearts and Souls of their Hearers, according to 1 *Cor.* 9. 10. *He that miniſtreth Seed to the Sower.* And *Iſa.* 55.10. *That it may give Seed to the Sower.* So that there is a divine and ſpiritual Seed in the Words and Preaching of a true Miniſter of Chriſt; for the words are living Words, and are not his, but the words of Chriſt, and of the holy Spirit that ſpeaketh in him. But he that ſpeaketh Words, as ſuppoſe Scripture words, and not by the Spirit of Chriſt ſpeaking in him, there is no divine Seed in the Words, there is the form or body of the Words, but there is no Soul or Life in them, as he ſpeaks them. And theſe Men are like that Harlot which took hold of *Joſephs garment*, but himſelf ſhe could not enjoy: So many get the outward form of the *words of Truth*, but the Spirit of Truth they have not, and who have it not, cannot miniſter it: And therefore *Paul* imputeth all the good Fruit and Succeſs of his Miniſtry not to himſelf, but to the

Grace

Grace of God that was with him, and in him, 1 *Cor.* 15. 10. How then can a graceleſs Man have any fruit or ſucceſs in his Miniſtry, ſeeing all fruit and ſucceſs belongeth not to the Man, however ſo well furniſhed with natural or acquired parts, but to the Grace of God? It is *Grace*, *Grace*, that maketh a Man's Preaching effectual to the Hearers, and that Grace is in the Miniſter, and worketh both in him, and with him in the Hearts of the Hearers, where God is pleaſed to concur, and give the bleſſing and increaſe; and thus the Grace of God is like a good Seed and Plant, that not only bringeth forth Fruit in that little ſpot of Earth, where it was firſt planted, but ſpreadeth abroad, and filleth many other parts and places with it, and hath new Roots and Seeds continually encreaſing and multiplying.

7. And as concerning the *Call to the Miniſtry*, It is worthy of great obſervation, how they are pinched and narrowed to give any colourable account of their *Call*, who deny all inward and immediate *calling to the Miniſtry*, and eſpecially ſuch of them, who ſay, *The Church of* Rome *is no true Church, but a Harlot, and the Pope is Antichriſt*; as the *Weſtminſter* Confeſſion of Faith doth expreſly call him, *cap.* 25. *ſect.* 6. and yet the *Presbyterian* Miniſters generally derive their Call from him; and I have heard divers of them expreſly affirm it, being queſtioned about their Call, whether *immediate* or *mediate*? they have anſwered *mediate*, from the Apoſtles;

and

and then being urged to ſhew the Line of Succeſſion, through which that *mediate Call* is conveyed unto them, they have plainly ſaid, *The Popes of Rome*, as one lately, a Preacher in *New-England* ſaid, before ſome Hundreds of People, *That their Call to Preach, was by the Popes of Rome*; and ſo according to their own Doctrin, by Antichriſt. Surely theſe men do not believe that Chriſt is in them, either, to call, or furniſh them in their Miniſtry, who muſt go ſo far as *Rome* to bring it, and from him too whom they call Antichriſt. But they think *Rome*, and the *Pope* however much diſtant from them, is much nearer than Chriſt and Heaven, from whom the true Miniſters have their Call.

8. And as all true Preaching ought to be by the Inſpiration and moving of the Spirit of God, ſo all true *Praying* and *Singing*, both in private and in publick; for ſtill that is it which the Scripture enjoyneth, *Epheſ.* 6. 18. to *Pray always with the Spirit*, or *in the Spirit*; and no man can ſay that Jeſus is the Lord, either in Preaching or Praying, but by the holy Ghoſt. And I charge them to produce one Inſtance, where Praying without the Spirit is commanded any where in Scripture, or was ever practiſed by any of the Saints, without the Inſpiration of the Spirit. Do they not grant, that all the Prayers recorded in Scripture, did proceed from divine Inſpiration and Revelation? And if their Prayers do not, they are quite of a Baſtard kind; for the true Worſhippers Worſhip the Father in Spirit and in Truth,

Truth, and the Father ſeeketh ſuch to Worſhip him, and none elſe. And whereas ſome ſay, *Then men who neglect Prayer, are excuſable, becauſe they have not the Spirit to move them to Prayer.* I anſwer; Not, they are not in the leaſt excuſable, for as he that oweth a ſum of Mony to his Prince, though he hath not wherewith to pay his Debt, is ſtill Debtor, and yet muſt not pay with falſe Coyn, but true; ſo he, who hath not the Spirit's aſſiſtance and help to Pray, is ſtill obliged to Pray, but not without the Spirit; and that he hath not the Spirit's help at all ſeaſonable and requiſite times for Prayer, it is his own default, who hath reſiſted the Spirit, and provoked him to with-draw his neceſſary aſſiſtance from him; for the Spirit of the Lord is ready to give his ſeaſonable help to all men, to help them both in Prayer, and Thanksgiving, and all other commanded Duties and Performances. And as for *Singing on a Book*, and with *artificial Muſick*, and *notes* or *tones*, it is no part of Goſpel-worſhip, being no where either commanded, or practiſed in the New-Teſtament. And it is ſtrange, that theſe men ſhould be againſt Praying on a Book, and yet Sing on a Book, for if the one be not Spiritual, the other is not.

9. There are others, ſuch as theſe called *Independents* and *Baptiſts*, who deny all immediate Call to the Miniſtry, and yet betake themſelves to as poor and ſhiftleſs evaſion about their Call, as the former. They ſay, *They have the Call of the*

the Church. But ſtill the queſtion is, Whence had the Church her Power, either *immediately* or *mediately?* And then the former difficulty returneth: for they cannot ſay, their Church hath been viſible from the Apoſtles days; and beſides, the Church is poſterior to the Miniſtry, for by true Preachers and Miniſters, people come to be converted, and ſo to be made fit Members of a Church, and therefore the Miniſters, by whom their Church was firſt raiſed, or gathered, cannot have their Call from the ſame, for that were to put the Effect before the Cauſe; or to ſay, the Church called the Miniſters, and the Miniſters called the Church, is to run into a Circle; as to ſay, the Egg bringeth forth the Hen, and the Hen bringeth for the Egg, to wit, firſt of all, which is impoſſible.

10. And as concerning *true Goſpel-Maintenance to the Miniſtry*; any Maintenance that may be neceſſary, to any that are poor, and have not of their own, according to the Scripture, it ought to be free and voluntary, without force of human Law and compulſion; for the Scripture ſaith, *He that Preacheth the Goſpel, ſhould Live by the Goſpel.* It doth not ſay, by human Laws, and ſtraining of mens Goods and Cattle, as the Preachers both of Old and *New-England* have done; and they ought to relie upon the gracious Care and Providence of God, that never ſuffered his Miniſters to want: for when Chriſt ſent forth his Diſciples without Bag or Scrip, at their return they ſaid, *they wanted nothing.* Secondly,

condly, there ſhould be no bargaining in the caſe betwixt the Miniſter and the People, for that is altogether mercenary, and proveth them to be Hirelings, and the Servants of Men, who have ſo hired them. *Thirdly*, they ſhould receive only to ſupply their preſent Neceſſities, and labour with their Hands, as honeſt *Paul* did, that he might make the Goſpel of Chriſt without charge, who would not abuſe his Power in the Goſpel, 1 *Cor.* 9. 18. and 2 *Cor.* 11. 9. *I was chargeable to no Man.* And 1 *Theſ.* 2. 9. *Becauſe we would not be chargeable*, and 2 *Theſ.* 3. 8. For why may not Miniſters, when they do not Preach, or otherwiſe labour in the miniſterial Work, work with their Hands to ſupply their Neceſſities, to live honeſtly and worthily, as many Preachers at this day (as well as formerly) do, both Work and Preach by turns, and as they have freely received, ſo they give freely; and theſe no Man can charge them, that they have made their *Goſpel chargeable*, as the Preachers both of Old and *New-England* have done, who have put the People to great charge of many Thouſand Pounds yearly, and yet the People is not profited under them; and they have by force taken, or cauſed to be taken, from many who did not hear them, nor own them to be Miniſters of Chriſt, for which they have no preſident either in the Old or New Teſtament.

11. And whereas they who plead, *That true Piety is not eſſential to a Goſpel-Miniſter*: Firſt, bring *Judas* for a preſident, to which it is eaſily

anſwered; *firſt*, that it is ſaid, *Judas fell from his Miniſtry by Tranſgreſſion*, and therefore ſome time he ſtood; and it is more than ever they can prove, that *Judas* never had any meaſure of true Piety or Sanctification, when Chriſt did firſt ſend him forth; for although he might have covetous and evil Inclinations, that doth not argue that he had nothing of true Sanctification, according to their own Doctrin, who affirm, *That a Man may have true Sanctification, and yet have not only ſtrong evil Inclinations, but very evil Practices.* But 2*dly*, when *Judas* was called, the pure Goſpel diſpenſation had not taken place, and did not until Chriſt roſe from the Dead, and gave the holy Ghoſt. Next they ſay, *Chriſt told the People, that the* Phariſees *ſate in* Moſes *Chair, and he did not forbid them, but rather encouraged them to hear them, ſaying, Do what they ſay, but do not as they do.* To this it is anſwered, The *Phariſees* and *Scribes* teaching belonged to the Law; and ſo they paſs from the true ſtate of the Queſtion, which is, whether Miniſters of the Goſpel need not true Holineſs to make them true Miniſters? 3*dly*. They object *Paul*'s words concerning ſome that preached Chriſt not ſincerely, and yet he ſaid, Chriſt was preached, and therein he rejoyced. To which I anſwer, that doth not juſtifie their Preaching, but it holdeth forth the great Power and Wiſdom of God, that cauſeth all things to work together for his own Glory, and the good of his, as when by Perſecutions, and Reproaches, and Slanders, and falſe Accuſations,

ſations, and contending againſt the Truth, the Truth doth the more ſpread and flouriſh, as hath oft been known, and therein God's Servants have rejoyced; yet this doth not juſtifie theſe Perſecutors, Lyers, and falſe Accuſers.

CHAP. V.

Concerning God, his Decrees, and Election and Reprobation, and the general ſtate of Mankind by means of Adam's *fall, and the Way of Reſtoration by Chriſt.*

1. IT hath been a common thing among both *Presbyterian* and *Independent* Teachers, in Old and *New-England*, to accuſe the honeſt People, called in deriſion *Quakers*, of being guilty of Blaſphemy againſt God and Chriſt, and the holy Ghoſt, for no other cauſe, but that they expreſs their Faith of the great Myſtery of the Father, the Son, and the holy Ghoſt, in Scripture words, and have not freedom to uſe the words of Man's wiſdom, and that come only from the Spirit of Man, and have not proceeded from the Spirit of God, whereby to expreſs and declare their Faith of ſo great and glorious Myſtery: And by means of this ſo great Accuſation, and others as falſe and injurious, they prevailed with the Magiſtrates of *New-*

England, to cauſe to be put to Death three dear and precious Men-Servants of the Lord, and one dear and precious Maid-Servant of the Lord, beſide many other cruel Sufferings inflicted upon others, for which great Cruelty and Barbarity, the Hand of the Lord hath been manifeſtly ſtretched out againſt them, in manifeſt Judgments and Plagues, that divers among them have ſince acknowledged. And therefore let all Men know, to whoſe Hands this may come, that the People called *Quakers*, never denyed, but on the contrary, faithfully believed, and do ſtill faithfully believe whatever is recorded in the holy Scriptures, of that great Myſtery, to wit, that God is one, and that the Father, the Son, and the holy Ghoſt is that one only, true and living God, the Creator and Upholder of all, and Lord and King of all viſible and inviſible things, and that the Father is begotten of none, the Son is begotten of the Father, from everlaſting, and before all Time; and the holy Ghoſt hath proceeded from the Father, and from the Son, from Everlaſting, and before all Time; and that the Son is God manifeſt in Fleſh, who came in the Fleſh, in the fulneſs of time, as the Scripture declareth; and that the Lord Jeſus Chriſt, whom the Apoſtles preached, that dyed for our Sins, and roſe again for our Juſtification, and is aſcended and gone into Heaven, is that alone Son of God, and the only begotten of the Father, in whom the fulneſs of the God-head dwelleth bodily, and the Lord Jeſus Chriſt in the intire

intire and perfect nature of Man, consisting of Soul and Body, is gone into Heaven, and is in Heaven; and that his Body that was crucified, and buried, did not see Corruption, but was raised on the third day, and after forty days did ascend, and was glorified, according to which glorious Body of the Lord Jesus Christ, we believe that at the Resurrection of the Dead our Bodies shall be changed, and be made like, or conform. *Acts* 1. 11. and that the same Jesus, who is ascended, and was taken up into Heaven, shall so come in like manner as they did see him go into Heaven.

2. And as concerning God, we believe, that he is a Spirit, *infinite*, *unchangeable* and *incomprehensible*, *omniscient*, *omnipotent* and *omnipresent*, *infinitely wise*, *holy*, *powerful*, *good*, *merciful* and *gracious*, *just* and *righteous*, that he is *Light* and *Love*; and whatever the Scripture doth declare of him, we faithfully believe; although this Name of him, to wit, *Light*, the Faith-publishers at *Westminster* have altogether omitted in their Confession, whether heedlesly or designedly, that I leave; but it seemeth they knew little of him, if any thing at all, by that Name; and yet it was the Message that the Apostles heard from him, and declared unto Men, *that God is Light, and that he is in the Light*, to wit, *in Christ, who is the Light of Men; and that if we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of his Son Jesus Christ cleanseth us from all Sin*, 1 John 1. 5, 6, 7. And

indeed it ſuits moſt with their Doctrin, that all inward divine Revelation is ceaſed, either to conceal, or deny that God is Light, as to us, and in us, or in any of his Saints, or that Chriſt is Light to and in his Saints; for the nature of the Light, yea, of all true Light, is to reveal, and make it ſelf manifeſt by it ſelf, as well as other things; and this deſcription the Apoſtle *Paul* giveth of it, *Epheſ.* 5. 13. *Whatever maketh manifeſt, is Light*, according to the *Engliſh* Tranſlation; or as it may be as well tranſlated, the Light is that which maketh manifeſt every thing, to wit, both it ſelf, and all other things: And this deſcription of *Light* belongeth only to God and Chriſt, and the holy Spirit, in the full extent of it; for no created Light, viſible or inviſible, can manifeſt or reveal all things, the outward Light of the Sun can only manifeſt ſome outward things, but not all, it cannot let us ſee what is under the Earth, or in the bottom of the Seas, but God can, and doth ſearch all Deeps, and can reveal or make manifeſt every thing, however ſo hid; and therefore the Name *Light* doth more properly belong to God, the Father of Lights, and to Chriſt, and to the holy Ghoſt, than to any created Light, viſible or inviſible; and yet a publick Preacher in *New-England*, in the Town of *Hampton*, before ſome Hundreds of People, moſt of them his common Hearers, did affirm, *That God was not properly Light, but only by a Figure borrowed from the outward Light of the Sun: And to ſay, God*

was

was Light, and Christ was Light, was the fundamental Error of the Quakers. And though some of his Brethren have blamed his Rashness, yet it cannot be denyed, but he said that which was most consequential and agreeable to his Brethren's Doctrin, and the *Westminster Confession of Faith*, which the Church of *New-England* hath espoused to be her Confession of Faith also; for if God do not at all reveal himself immediately, or any other things, he is not Light at all unto his Saints now on Earth; as we may well say, if the outward Sun should with-draw his Beams altogether from the Eyes of Men, or that some dark body should be interposed always betwixt the Sun's Light and Men's Eyes, the Sun should not be Light unto Men; for it is the nature and property of all Light, to reveal it self immediately to every one, or else not at all, and always to be its own Messenger, and to discover, teach and direct Men by its own Light and Evidence, and not by any other thing. For to say, the Sun doth not lighten us immediately, when it giveth us its Illumination, is a great Contradiction that the Assertion carrieth to it self; for whatever means or mediums the Sun's light passeth through to our Eyes, as the Air, Glass, and the Tunicles of our Eyes, or suppose some Lattise or thin vail, or cloathing, yet its still immediate; or if it be reflected from a Looking-glass, or any other Object, yet the Light it self coming to our sight through all these means, or mediums, and not stopping or staying by the way, nor em-

ployingſome other Meſſenger in its room, to carry the tydings of it to us, it is ſtill immediate, & the Light hath a ſelf-evidence, whereby to make it ſelf known, without any other help or inſtrument, whereby to make it known. And thus God is Light, and thus not only the Saints knew God to be Light, but alſo divers of the *Gentiles*, who had not the Scriptures, knew *God to be Light*; as *Plotinus*, who ſaid, *As we ſee & know the Sun by his own Light, ſo we ſee and know God by his own Light*: And *Pythagoras* and *Plato declared God to be Light*; and it was one of *Pythagora*'s rules, *Let none preſume to ſpeak or teach of God, without his Light*, wherein he ſaw further and better into the true Myſtery of Preaching and Teaching, than theſe blind Faith-makers at *Weſtminſter*, and *New-England* Preachers, who have eſpouſed that blind and dark thing called their *Confeſſion of Faith*. And *Plato* taught, *That God created the Soul of Man in a Region of divine Light, and then it converſed with the true ſubſtance of Light, and of every other thing; but by its Sin, it was thruſt down into a Cave, or Dungeon, where it only converſed with Shadows and Figures, or Images of things, which are the things of this outward and periſhing World.* And this doth well agree with the Scripture, that ſaith, *God drove out the Man from the Garden*: And thus the mind of Man loſing the inward enjoyment of God, the true Light, did joyn it ſelf to the periſhing things of this World, where it can find no true Reſt, for they are but Figures and Shadows; and the Scripture calleth this

World

World a Fashion or Figure, and Scheme, 1 *Cor.* 7. 31. And why is Christ called *the true Light*, and *the true Bread* in Scripture, and *the Truth*, but to signifie unto us, that he is indeed more truly and properly, and satisfyingly the Soul's true Light and Food, than the outward Light and Bread is unto the Body, or outward Man? And therefore in comparison of God, all created things of Heaven and Earth, are said to be *nothing*, and *less than nothing*, and the *Nations are as nothing*, and *less than nothing before him*, Isa. 40. 17. And therefore as the Name *Being*, and *Good* doth most properly belong to him, as Christ said, *There is none good, but God* So the names *Light*, *Life* and *Love*, do most properly belong to him, though it is most readily granted, that he doth infinitely surpass and excel all that Men can either speak, or think of him, and that he hath a Name that none knoweth, but he himself; but since it hath pleased God to call himself by the Name *Light*, speaking unto Men in the Language of the Sons of Men; I say, in the language of Men, the Name *Light* doth most properly, and without all Figure, belong to God and Christ, and this the Saints in Light well knew; but they who know not the Light, and believe not in it, it is no wonder that they think that God or Christ is Light only by a Figure or Metaphor, from the outward Light: For indeed the *Animal* or natural Man, that only followeth his natural Thoughts and Apprehensions, doth not know God, but by Figures and Shadows: And though

I plead for the *immediate Revelation* of God and Chriſt in the Hearts and Spirits of his Saints, who is their Light and Life, yet the means are owned and acknowledged in their place, as good Men are Means, good Books, and eſpecially the Scriptures are means whereby to tranſmit the Light of God and Chriſt unto us, as he is pleaſed to make uſe of them, and not otherwiſe; even as the Air, or Glaſs of the Window, cannot convey any light of the Sun unto us but when the Sun ſhineth; for when the Sun withdraweth, and hideth his Face, the Air and the Glaſs hath no Light to convey unto us: And thus it is as to all Men, and Books, and Means, they can convey no Light to us, but what, how, and when *God*, the *Father of Lights*, is pleaſed to ſend forth through them unto us; and this *David* well knew, when he prayed, ſaying, *O ſend forth thy Light, and thy Truth, to lead me and guide me to thy holy Hill, and lift up the Light of thy Countenance upon us*, Pſal. 43.3. Pſal. 4.6. And as it pleaſeth God often, to tranſmit the Beams of his divine Light, Life and Love into our Souls, through Means and Inſtruments, as good Men, and good Books, and eſpecially in reading or meditating in the Scriptures, and alſo good Angels, who are miniſtring Spirits, and do miniſter to the Heirs of Salvation, ſo many times it pleaſeth him to bring them into a ſolitude, or ſolitary place, *Hoſ.* 2. 14. and there to ſpeak unto them, and reveal himſelf, to the unſpeakable ſatisfaction of their Souls, without all means

means whatſoever, ſave only that great, and always moſt neceſſary and deſirable Mean, the Lord Jeſus Chriſt, in and through whom the Father doth always ſpeak, and reveal his Glory to his dear Children, even as Chriſt declared, ſaying, *No Man knoweth the Father, but the Son, and he to whom the Son reveals him.* For none of all the Prophets or Apoſtles did know, or converſe with God, but as the Son did reveal him, who is that moſt lovely and aimable skreen, cloathing or vail, through which the Glory of the Father ſhineth forth into our Souls, meekly, and gently, and yet moſt ſweetly, according as every one is able to receive.

3. And they who deny all inward divine Revelation of God in his Saints, ever ſince the Apoſtles days, and would wholly exclude the Saints from all inward enjoyment of God and Chriſt, in their own immediate Light, Glory and Brightneſs, may be juſtly charged with *Blaſphemy* againſt the great love and kindneſs of God to his People: And ſuch of the Prieſts of *New-England*, who have blaſphemouſly called the Light of God in his People, *A ſtinking Vapour from Hell*; and do blaſpheme againſt the Light of God and Chriſt in all Men, in a Day of Viſitation, that is given to lead and bring them unto God, *a meer human and natural Light, corrupt and dark*, as ſome of them have called it, and as they generally eſteem of it. And yet for this their *Blaſphemy*, we would not have the Magiſtrate to hang them, or any way to puniſh them, but

but our desire, and Prayer unto God is for them, if it be his good will, that such of them, who have not out-lived the Day of Visiation, may find Mercy to repent, and believe, and acknowledge the Truth they have so long gain-sayed. And whereas these Faith-publishers at *Westminster* in *Old-England*, and at *Cambridge* and *Boston* in *New-England*, do say in their Confession, *cap. 26. sect 3. This Communion which the Saints have with Christ, doth not make them in any wise partakers of the Substance of his God-head, and that to affirm it is impious, and blasphemous.* It deserveth our serious consideration, and to examin where the Impiety and Blasphemy lieth, whether at their door who deny it, or theirs who affirm it? Even *that the Saints are partakers of the Substance of his God-head.* And first, as to their Proof from Scripture, they cite *Col.* 1. 18, 19. *And he is the Head of the Body, the Church, who is the beginning, the first-born from the Dead, that in all things he might have the preheminence; for it pleased the Father, that in him should all fulneß dwell.* But this place of Scripture saith not that the Saints are not partakers of the Substance of the God-head of Christ, but the contrary may be proved from this very place, which calleth him, *the Head of the Body, the Church.* For as it is the same Substance of Life, that is in the Head, and in the Body, and every Member of it: So it is the same divine Life and Spirit, that is in Christ, the Head, and all his Members, and that Spirit is the holy Spirit, and that Life is the Word, and the Word

and

and the Spirit are one Substance and Being with God, as the same Confession saith, *cap.* 2. *sect.* 3. And that the Saints are partakers of the divine Nature, and of the holy Ghost, the Scripture expresly declareth it, 2 *Pet.* 1. 4. and *Heb.* 6. 4. So that it is marvelous blindness, or inadvertency in these Men, so to contradict the express Scripture testimony: And for the Word *Substance*, with respect to the inward enjoyment of God and Christ, the Scripture hath it expresly in several places, *Prov.* 8. 21. *That I may cause those that love me to inherit Substance; and I will fill their Treasures.* And *Heb.* 10. 34. *Knowing that in your selves* (for so the *Greek* doth bear it) *ye have in Heaven a better, and more enduring Substance.* For as they had it in Heaven, so they had an earnest of it on Earth, in their Hearts; and that all fulness dwelleth in Christ, doth not prove that his Saints enjoy none of that fulness, but on the contrary. *Out of her Fulneß*, as said *John*, *we have all received, and Grace for Grace*, John 1. 16. And not only the Saints receive Gifts and Graces from Christ, but they receive him, and the Father in him, and with him, to live and dwell in them, according to *John* 17. 23. *I in them, and thou in me.* And yet this doth not infer that the Saints are equal with Christ, that they have the same Spirit and Life with him, and through him, and by and from him, as it doth not prove that the Foot is equal with the Head, because the same Soul or Spirit that is in the Head, is in the Foot; and the

the same Life that is in the Root of a Tree, is in the Branches; and as Christ said, *I am the Vine, ye are the Branches.* And if the Saints do no wise partake of the Substance of the Godhead of Christ, I ask them, what do they partake of him? Do they partake only of the Substance of his Manhood without the Godhead, or of neither? If the first, then the Manhood of Christ, as they partake of it, is without the Godhead, which is Blasphemy indeed; or if the second, that is to say, the Saints do neither partake of the Substance of his Godhead, nor of the Substance of his Manhood, then they partake nothing of Christ at all substantially, according to their Doctrin. O miserable Teachers! What then do they partake of him, if nothing *Substantially*? Of his Accidents, as they commonly say, *All Graces are nothing but Accidents.* Then here is a new sort of Doctrin of *Transubstantiation*, as these of *Rome* say, *The consecrated Wafer or Cake, hath the Accidents of Bread in it, as the colour, taste and smell of Bread, but nothing of the Substance of Bread is there.* So say these Faith-makers, *The Saints that did see, smell, taste and feel of Christ in ancient times, that which they did spiritually see, smell, taste and feel with their Souls and Hearts, is only Accidents, and no Substance.* This is more strange than that other, that there is no Substance of Bread in the Cake, but only the Accidents. But why was not your reverend Brother, as ye called him, *John Owen*, taxed with Blasphemy, for affirming, *That the holy Ghost*

Ghoſt doth well in Believers really (and as he worded it perſonally) *together with his Graces.* And *Samuel Rutherfold*, a great *Presbyterian*, who ſaid in one of his Printed Epiſtles, *He will have none of the Graces of Chriſt without himſelf, and if the Graces did come unto him without Chriſt, he would ſend them away the Gate* (*or way*) *they came.* And as for the other Scriptures they cite, they prove indeed that the Lord Jeſus Chriſt is but one, and there is none elſe, nor is any man, or men, or Angels equal to him, which we moſt cordially believe; but they ſay, not in the leaſt, nor by any juſt conſequence, can it be gathered, that the Saints do not partake ſubſtantially of God. And to ſhew the great inequality betwixt Chriſt and the Saints, not only in the meaſure and degree, but in the manner or kind of partaking of the holy Spirit, which is one Subſtance with God. Chriſt, the Son, hath God, and the holy Spirit, without any middle, or mediator betwixt the Father and him, but the Saints only have, and enjoy the Father, and the holy Spirit, through Chriſt the Mediator, and together with him, and in him: And this I hope will ſatisfie all ſober and impartial Men, to clear the Doctrin of the *Quakers*, that it is according to Scripture.

4. Next, as concerning the *Decrees of God*, theſe Faith-publiſhers ſay, *That God hath unchangeably ordained whatſoever comes to paſs, yet ſo as neither is God the Author of Sin, nor is Violence offered to the will of the Creatures*: Whereby it plainly appeareth, they hold that God hath ordained

dained and decreed all manner of Sins and Blaſphemies, Adulteries, Thefts, Robberies, Homicides, Regicides, *&c.* which is abominable and blaſphemous Doctrin, with a witneſs. They need not blame the *Ranters*, ſeeing they are ſo fully one with them in Doctrin; for that is one of the worſt Doctrins that the Ranters have, *That God doth all, and hath unchangeably ordained and decreed all things, both good and bad*; for certainly whatever God hath ordained and decreed to come to paſs, he is the doer of it, for he executeth (that is, bringeth to paſs) all his own Decrees, as they confeſs in their large *Catechiſm*, Anſ. to Queſt. 14. and that they ſay, *yet ſo, as God is not the Author of Sin*; they ſay it indeed, and ſo many of the worſt ſort of *Ranters*, but how they clear their Doctrin of ſo unavoidable conſequence, they have not told the World, nor ever can they ſufficiently clear it. And for the Scriptures they bring, as eſpecially *Epheſ.* 1. 11. *That God worketh all things after the counſel of his own Will*; here is nothing mentioned of the ſins of Men and Devils: It is plain both from Reaſon, and Scripture, that by *all things* muſt needs be underſtood *all his own Works*, and not the Sins of Men and Devils, which he is not the Author of; as when we ſay, *every wiſe Man doth all things by Wiſdom, and wiſe Counſel*; none is ſo fooliſh as to put this gloſs upon it. *that he doth all fooliſh things.* It is an approved Maxim and Rule, *Verba ſunt intelligenda, ſecundum ſubjectam materiam*, i. e. Words are to be under-

understood according to the subject matter. It is worthily granted and acknowledged, that God worketh all good things, all *Virtue* and *Goodness* is of him, all *good Thoughts*, *Words* and *Works*, *&c.* But all Sin is of the Devil, and evil Men; as *John* said, *Whosoever committeth Sin, is of the Devil, and the Lust of the Flesh, the Lust of the Eye, and the Pride of Life, is all of the Devil, and not of the Father.* And as Christ said, *The Devil when he speaketh a Lye, he speaketh of his own.* It is also granted, that when any commit Sin, the power whereby they act, is of God; but when they Sin, they abuse that Power; and also whatever Sin cometh to pass, is not without God's permission, and that is not a bare permission, but a most holy and wise ordering, and bounding of it to his own Glory. And as to *Acts* 2. 23. a main place, that *Ranters*, and *Presbyterian* and *Independent* Teachers abuse and wrest, (as they do other Scriptures, to their own Destruction, if they repent not) it giveth them no strength at all. For it saith, *Him* (to wit, Christ) *being delivered by the determinate Counsel and Fore-knowledg of God, ye have taken*, &c. So we see, that he was delivered, or exposed unto them by the determinate Counsel of God, but that they did kill him by the determinate Counsel of God, the Scripture saith not. For to *deliver* is one thing, and to *slay* is another. Our worthy Friends that were put to Death at *Boston* in *New-England*, they delivered up their Lives freely into the Hands of these Murtherers, and so did many of the Mar-

tyrs, not accepting deliverance; and yet they did not kill themſelves, as theſe bloody Perſecutors uſe to alledge. And that its ſaid, *God hardneth whom he will.* His hardning, is not the making their Hearts hard, with infuſing any evil Spirit into them, but that he juſtly with-draws his good Spirit from them, for great Sins formerly committed, and ſo leaveth them to harden their own Hearts. As it is ſaid, *That* Pharoah *hardned his Heart.* And thus do many ſober and judicious *Proteſtants* underſtand the Words.

5. Again, as concerning *Election* and *Reprobation*, firſt, as to the Election and Predeſtination of the Saints unto eternal Glory, and Happineſs, whatever the Scripture ſaith of it, or of any other Doctrin, we do readily believe and acknowledge it, as, That God hath choſen the Saints in Chriſt Jeſus before the foundation of the World, that they ſhould be holy and unblamable before him in Love, *Epheſ.* 1. 4. and *Rom.* 8. 29. *For whom he did fore-know, he alſo did predeſtinate, to be conform to the Image of his Son,* &c. *and whom he did predeſtinate, them he called, and whom he called, them he juſtified.* And what Chriſt ſaid to the Diſciples, *Ye have not choſen me, but I have choſen you, and appointed you, to bring forth fruit, and that your fruit ſhould remain,* Joh. 15. 16. and 1 John 4. 10. *Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our ſins*; and verſ. 19. *We love him, becauſe he firſt loved us.* A moſt ſweet and comfortable Teſtimony, as all the other.

But

But we no where find in all the Scripture, that God hath *Reprobated* any part of Mankind, before the foundation of the World; nor is it ſaid, that Men hate God, becauſe he firſt hated them; and becauſe God hated them, he made them, on purpoſe to damn or deſtroy them, and decreed and ordained them to ſin, that he might take occaſion thereby to damn them. No ſuch thing at all is found in the holy Scriptures, nor can be gathered from them by any juſt conſequence; for although it be allowed, that Gods purpoſe and holy Will concerning them that finally periſh, is from before the foundation of the World (for there is no new Will or Purpoſe in God, the Thoughts and Counſels of his heart being from everlaſting, as himſelf is) yet that Will of God regardeth and conſidereth them that ſhall finally periſh, not ſimply as men, nor yet ſimply as ſinners, either for *Adam's* ſin, or other ſins that they have formerly committed, before that great *ſin of final Unbelief and Impenitency*, but it doth regard and conſider them, as having a day of Viſitation, and a Call to Repent, and a tender of Grace, Love and Mercy from God the Father, and the Lord Jeſus Chriſt, and as having reſiſted and rejected the ſame, and hardning their hearts againſt it, and that finally, until the Day of their Viſitation be over, whereby they declare themſelves unworthy of eternal Life, and that they are none of Chriſt's Sheep, but Goats, to be put at the left Hand; and if any ſay, *If theſe Men were not Elected before the Foundation of*

the World, it will follow that they were Reprobated before it. I anſwer; it doth not follow; for Elected and Reprobated are not contradictory terms, being both poſitive, and *Election* ſignifieth a Preference of ſome before others, but that doth not argue a total *Reprobation* of others, when God did elect ſome. But at the End of the World, and in the Concluſion it is granted, that all who are not elected, are but Reprobates, to wit, when all God's elect Seed every where, are gathered out, ſelected and ſeparated from others, as ſo many Grains of pure Gold from all the Droſs, Tin and Lead that they have been mingled with for a time, here in this World, that then nothing will remain but that which is Reprobate, and which the Scripture calleth *reprobate Silver*, the pure being wholly ſeparated and ſelected from the impure, the Gold and Silver from the Droſs, the Wheat from the Tares, the Sheep from the Goats, and the good Fiſh from the bad, and the Children of the Kingdom, from the Children of the wicked One; he who hath Ears to hear, let him hear, and the wiſe in heart let them underſtand, for unto them it is given, but unto others, as Chriſt ſaid, in Parables, that ſeeing they may not ſee, and hearing that they may not hear, nor underſtand. And alſo it is readily granted, that there is a ſpecial and peculiar, and ſingularly gracious Care and Providence of God, towards all that ſhall be ſaved from the beginning of the world to the end, and the number of them is moſt infallibly known

unto

unto God, and every one of that number ſhall certainly be ſaved, and none of them ſhall finally periſh, but in the proper ſeaſon and time ſhall be graciouſly *viſited*, *called*, *converted*, *juſtified*, *ſanctified*, and laſt of all *glorified*, and this without any Violence done to their rational Faculties or Free-will; for God doth well know how to gain and prevail upon the Underſtanding, and Will, and Inclinations of his People, by ſuch gentle, and yet prevalent and overcoming Perſwaſions and Allurements, and Motions of his holy Spirit of Grace, of Light and Life, as ſhall infallibly gather them unto himſelf. And it is alſo granted, that as God hath provided that Grace, whereby ſome ſhall certainly be ſaved, ſo by the ſame all are put under a capacity or poſſibility of Salvation: And therefore that any are not ſaved in this World, is not becauſe of any want, or defect in the ſufficiency, or efficacy in the Grace in its own Nature; but becauſe of them, whom God in his infinite Juſtice and Counſel permits finally to reſiſt it, even as in the Parable of the Sower, the Seed was one and the ſame in all the four Grounds, but the Grounds differed one from another, and that one Ground was good, was of God, but that others were bad, was of themſelves; and the word *Election* doth properly enough ſignifie, *ſelection*, *ſeperating* and *ſetting a part* or *refining*, as when Gold or Silver is ſeparated in the Furnace from the Droſs. And this ſeparation hath had its various degrees and progreſs, from firſt to laſt, as when Gold or Silver

is purified or purged in the fire seven times, and then in the seventh time, it hath no mixture, but is all pure, or as when Liquor is poured from Vessel to Vessel several times, or as Wheat is winnowed again and again, until all the Chaff be separated. And in this sense we find the word *Election* used in Scripture divers times. *Isa.* 14. 1. *For the Lord will have mercy on* Jacob, *and will yet chuse* Israel. And *Isa.* 49. 7. *And he shall chuse thee.* And *Zach.* 1. 17. *And the Lord shall yet comfort* Zion, *and shall yet chuse* Jerusalem. And Zach. 2. 12. *He shall chuse* Jerusalem *again.* And Isa. 48. 10. *I have choſen thee in the Furnace of Affliction.* And in this sense of the Word, as it signifieth a selecting or separating the pure from the impure, *Election* doth go before *Reprobation*, and is not Co-evous with it. But whether that *Election* in Christ before the Foundation of the world, doth in some sort signifie a *selection* or *setting apart* in *Christ* the Head, who was before the Foundation of the world, and is said to *be the Lamb slain from the Foundation of the World*, as some mystick Writers affirm, it is not my present business to determine, neither is it necessary at this present occasion.

6. But the place of Scripture which they mainly abuse and wrest, to prove this reprobate Doctrin of theirs, of an absolute Reprobation of the greatest part of mankind, even before they are born, and that not only Babes and Sucklings on the Mothers Breasts, but in the Womb are absolute Reprobates and cast-aways, and that some

ſome, yea, many *Infants die in a State of Reprobation, and periſh eternally* (only for *Adams* ſin imputed unto them (as they ſay, without any knowledge or conſent of theirs) and corrupt Nature derived into them) and that all ſuch Reprobates never had, or ever ſhall have any opportunity of ſaving Grace, whereby it was poſſible to them at any time to be ſaved. The place of Scripture, I ſay, they mainly abuſe and wreſt, to favour this evil and pernicious Doctrin, is that in *Rom.* 9. 11, 12, 13. But for the opening and vindicating of this place of Scripture, let it be conſidered, that here is only a preference mentioned of *Jacob* before *Eſau*, how that the Elder ſhall ſerve the Younger, but this ſaith nothing of *Eſau* his being abſolutely reprobated. The great deſign of the Apoſtle *Paul*, being to ſhew that God had choſen the Line of *Jacob* before the Line of *Eſau*, and given unto that Line and Poſterity of *Jacob*, a Preference and Dignity over the Line and Poſterity of *Eſau*, and that the reaſon of this Preference was not any Works that they had done, but for ſome other cauſe hid in the ſecret counſel of God; and this Preference did appear, firſt, in chuſing the Line and Poſterity of *Jacob*, to be his Church in that peculiar Diſpenſation of the *Moſaical Law*, and giving them many Prophets, and other excellent Men, to be raiſed up among them, and honouring them with many great and ſignal Appearances, Signs and Wonders; whereas the Poſterity of *Eſau* was not ſo highly favoured, and

yet they had a divine Diſpenſation among them, which did ſuffice unto that preſent time and ſtate. Secondly, in that God did chuſe the Line of *Jacob*, and his Poſterity, out of whom Chriſt ſhould be born after the Fleſh, and alſo the Apoſtles, and that out of *Jacob* the Goſpel ſhould go forth and be preached to all the World. 3dly. That the Nation that ſhould come of *Eſau* ſhould really become Servants, and Tributaries to the Nation of *Iſrael*; and this was fulfilled in *David*'s time, and was alſo a Figure of another thing to be ſpiritually fulfilled. And therefore this *Election* doth not infer any *Reprobation* of *Eſau*, or his Poſterity, as to their eternal eſtate, no more than when *David* ſaid, 1 Chron. 28. 4, 5. *The Lord God of* Iſrael *choſe me before all the houſe of my Father, for he hath choſen* Judah *to be the Ruler, and of the houſe of* Judah, *the Houſe of my Father, and of the Sons of my Father, he liked me to make me King over all* Iſrael; *and of all my Sons, he hath choſen* Solomon *my Son.* So here are divers Elections; firſt, *Judah* out of all the Tribes; ſecondly, the Family of *Jeſſe*, out of the Tribe of *Judah*; thirdly, *David* out of all the Sons of *Jeſſe*; and fourthly, *Solomon* out of all the Sons of *David*, and yet no abſolute Reprobation of any that were not ſo choſen, as to their eternal ſtate. And becauſe many of the People of *Iſrael* were proud, becauſe of this choice and preference that God made of their Nation, above the Nation of *Eſau*, ſo as to make them a Church to himſelf, when the Nation of *Eſau* was not ſo favoured

favoured, for Reasons best known unto God, and for that cause did conclude, that they were always to remain a People singularly favoured of him above all other People, from first to last. To beat down this vain Conceit of theirs, *Paul* telleth them, *first*, that they are not all *Israel*, which are of *Israel*. *Secondly*, that as God did prefer, and make choice of the Nation of *Israel*, to be a gathered People and Church unto him, before the Nation of *Esau*, and that without any regard to their Works, or to the Works of their Fathers, but for some other hid Cause and Reason in the depth of Gods secret Counsel; so God could as freely, yea, and would prefer the poor *Gentiles*, who were no People, to be a People unto him, and a Gospel-Church, to become true Believers in the Lord Jesus Christ, when in the mean time the bulk and body of the Nation of *Israel* should be rejected, and cast off, at least for some time, from having any such dignity and favour (a Remnant only being reserved, according to the Election of Grace, *Rom.* 11. 5.) and this *Paul* proveth at large, from Verse 25. of that 9th. Chapter, to Verse 33. and doth further prosecute it in the two following Chapters. Verse 25. &c. *As he saith also in* Osee, *I will call them my People, which are not my People, and her beloved, which was not beloved.* And verse 30. *What shall we say then? that the* Gentiles *which followed not after Righteousness, have attained to Righteousness, even the Righteousness of Faith; but* Israel, *which followed after the Law of Righteousness, hath*

hath not attained to the Law of Righteouſneſs, becauſe they ſought it not by Faith, &c. So, we ſee how *Paul* maketh the Parallel, that as God once preferred, or chuſed *Jacob*'s Nation, before the Nation of *Eſau*, ſo again he preferred and chuſed the *Gentiles* (that had no good Works to recommend them, and to move God to make that choice) out of his free Mercy, before the People of *Iſrael*; and of theſe *Gentiles*, no doubt, many of them did belong to the Poſterity of *Eſau*, and alſo of *Iſhmael*, yea, of *Cain*; for there is an expreſs Promiſe made to the Remnant of *Edom*, and of all the *Heathen*, upon whom his Name is or ſhall be called, Amos 9. 12. *And it is but a Remnant alſo of* Iſrael *that is ſaved, until the fulneſs of the* Gentiles *come in, and then all* Iſrael (to wit, the true *Iſrael*, which is not all who are of *Iſrael* after the Fleſh) *ſhall be ſaved*; ſee Rom. 9. 27. and 11. 5. 25, 26. And laſtly, it is to be again conſidered, that what God ſpoke unto *Rebecca*, before the Children were born, not having done Good or Evil, did not ſo much regard the ſingular Perſons of *Jacob* and *Eſau*, as their Poſterities, as is clear from Gen. 25. 23. *And the Lord ſaid unto her, Two Nations are in thy Womb, and two manner of People ſhall be ſeparated from thy Bowels; and the one People ſhall be ſtronger than the other People, and the Elder ſhall ſerve the Younger.* So we ſee here, the words are ſaid of the Nations of *Jacob* and *Eſau*, and not the Perſons of them; for we read not any where that ever *Eſau* in Perſon ſerved *Jacob*, but only in

in his Poſterity, as was fulfilled in *David*'s time, when the *Edomites* became Tributaries to the People of *Iſrael*: Nor was it ſaid before the Children were born, *Jacob have I loved*, and Eſau *have I hated*, as it is commonly alledged, but many hundred Years after he was deceaſed. And if it had been ſo ſaid, it could not prove an abſolute rejection either of *Eſau*, or his Poſterity, as to their eternal ſtate; for God is ſaid in Scripture to hate all evil-Doers, and yet many Evil-doers repent, and obtain Salvation, and therefore Hatred doth not ſignifie abſolute and final hatred, either in God or Men: For it is ſaid, *Jacob loved* Rachel, *and hated* Leah; that is, he loved *Rachel* more: And Chriſt ſaid, *He that hateth not Father and Mother for my cauſe, is not worthy of me*; that is, he that loveth me not more than Father and Mother. And therefore to conclude, this whole paſſage in *Rom.* 9. 11, 12. doth not prove the abſolute Reprobation of either *Eſau*, or of his Poſterity, becauſe many of *Eſau*'s poſterity had a Promiſe of Salvation, as is already proved from *Amos* 9. And if *Eſau* had been an abſolute Reprobate, the Scripture would never have ſaid, *that* Iſaac *by Faith bleſſed* Jacob *and* Eſau *concerning things to come*, Heb. 9. 20. And that Faith was the Subſtance of things hoped for, and had a regard to the ſpiritual Bleſſing of *Eſau*, and of his Poſterity; for though *Jacob* got the firſt Bleſſing, yet *Eſau* got the ſecond, and their two Bleſſings did not differ in Subſtance, but in ſome weighty Circumſtance

ſtances of order and time; and *Iſaac* propheſied in *Eſau*'s Bleſſing, that he ſhould have the fatneſs of the Earth, and dew of Heaven (the ſame but the order inverted with *Jacob's* bleſſing) and that in proceſs of time he ſhould be a free People, to wit, in Goſpel days, ſignified by theſe words, *Gen.* 27. 40. *And it ſhall come to paſs, when thou ſhalt have Dominion*, to wit, in Chriſt, in Goſpel days, *in thy Poſterity, that thou ſhalt break his Yoke from off thy Neck.* And ſo we find that divers (*Mark* 3. 8.) *Idumeans*, that were of *Eſau*, followed Jeſus; and *Jacob*'s putting on *Eſau*'s goodly Rayment, ſignified how in Goſpel days, the true Believers of *Jacob*, and *Eſau*, ſhould become one Body of a Goſpel-Church, and in this Body they of *Eſau* ſhould be as Hands, but the Voice is *Jacob*'s, that is, the Word of God, in the preaching of the Goſpel, ſhould be ſounded out of *Jacob*'s Line, to wit, from the Prophets and Apoſtles, who were of *Jacob*. And there is no ground from Scripture, that *Eſau*, as to his Perſon, was not ſaved; yea, *Luther*, and *Moller*, and *Oecolampadius*, all famous Proteſtants in their day, judge rather that he was ſaved; and the whole paſſage of *Jacob* and *Eſau*, beſide that it hath its hiſtorical fulfilling, is a Figure of two inward Seeds and Births, none of which are reprobated, but the other preferred. But if ſome alledge *Heb.* 12. 17. to prove that abſolutely *Eſau* was rejected, and did periſh, becauſe its ſaid, *He found no place of Repentance, though he ſought it carefully with Tears.* I anſwer,

that

that doth not prove his final rejection, but only that he could not be heard to have that first Blessing recalled, which was already given to *Jacob*.

6. Where now shall these Men find any place in Scripture to prove, that there are any *reprobate* Infants? Or that any Infants dying in Infancy go to Hell, and perish eternally, only for *Adam's* Sin, although that Sin was forgiven to *Adam*, and Thousands more equally guilty, by their own confession? If they shall alledge, as some do, that place in 1 *Cor.* 7. 14. *For the unbelieving Husband is sanctified by the Wife* (viz. that believeth) *and the unbelieving Wife is sanctified by the Husband, else were your Children unclean, but now are they holy.* Yet this cannot prove their Intention: for they dare not confidently say, that all Infants of *believing Parents* are elected, otherwise they must say, that *Esau* was elected, both whose Parents were Bellevers. Although some in Church-Covenant have gloried, that none of their Children, while Infants, were Reprobates, because they were in covenant, and yet at that same time pleading that *Esau* was a Reprobate in his Mother's Belly, forgetting that both *Esau's* Parents were more holy than they. And if any further urge, *If there be no reprobate Infants, that then all Infants are sanctified and holy, both the Children of unbelieving Parents, as well as of Believers.* I answer; it doth not follow by any necessary consequence, although to admit of that Consequence, is much more tollerable, than

to

to say, that any Infants perish eternally, only for *Adam*'s Sin. And as for the general state of Infants, and how they are particularly disposed of immediately after Death, who die in Infancy, seemeth a great depth, and is a great mystery, and is best known unto the Lord: For it is generally granted, that God hath his way to reach to Infants, and deal with them, both in the Womb, and upon the Mothers Breasts; and therefore let us leave secret things unto God, until he reveal them, and be satisfied with what he hath revealed. Now this is plainly revealed, and declared in the Scriptures, that the Condemnation is not simply that *Adam* sinned, or his Posterity in, and with him, *but that Light is come into the World, and Men love Darkness more than Light*: And as by the offence of one, to wit, the first *Adam*, Judgment is come upon all to Condemnation; even so by the Righteousness on one, to wit, Christ the second *Adam*, the free Gift is come upon all to Justification of Life. And tho' Men generally are by Nature, Children of Wrath (if it should be granted or allowed, that by *Nature*, signifieth their natural condition, as they are born into the World) yet by the great Mercy, Grace and favour of God, they all have an opportunity or possibility to be converted, and become the Children of God. And what that Holiness or Cleanness is, that the Children of one, or both the believing Parents have, is a great Mystery, I am sure to many who have that Scripture place oft in their Mouths;

Mouths, and greatly glory in it, that they are in Church-Covenant, and therefore they are holy, and their Children; alſo ſome call it federal or Covenant-Holineſs, but what is it they know not, whether it be any real thing, or principle of Holineſs, lodged or placed in their Children, more than in the Children of others that are not in their Church-Covenant, they dare not affirm; for many, yea, very many Children of profeſſed *Chriſtians* of all ſorts, when they grow up to Youth, are as unholy, and ſometimes worſe, as the Children of Unbelievers. But that Children generally either of Believers, or Unbelievers, are actually ſanctified from the Womb, or in the Womb, cannot be proved from Scripture, or any Obſervation that we can make. It is recorded as a rare and great thing, that *John* the *Baptiſt* was ſanctified from the Mother's Womb, and the like of *Jeremiah*, and ſo perhaps may be gathered of *Moſes*, or ſome others, but theſe rare and ſingular Examples, rather prove, that Children are not in general, actually and *de facto* holy from the Womb; and therefore that Holineſs of Children, mentioned 1 *Cor.* 7. muſt only ſignifie ſome more near capacity in them, than in others, to become actually holy in time to come, and that not of all Children after the Fleſh, but the Children of Promiſe, as *Paul* diſtinguiſheth theſe two ſorts of Children of the ſame Parents, *Rom.* 9. 8. But who are the Children of the Fleſh, and who are the Children of the Promiſe? Tho' it be well known unto God

God from the beginning, yet commonly it is not known unto Men, until they discover themselves by their Works and Fruits.

7. As concerning the general state of Mankind by means of *Adams* fall, what the Scripture saith of it, is readily believed and granted, and it is safest in all things, to keep to Scripture words, especially in all cases and matters that are in Controversie. For the Scripture is a rich Treasury or Store-house, sufficient to afford us Words whereby to express our Faith in all matters of *Christian Doctrin*; and it is not safe to leave the Scripture-words, and go to words of Mans wisdom, and thereby to declare our Faith of Christian Doctrin. Now the Scripture saith *That in* Adam *all die*, 1 Cor. 15. 22. *and* Rom. 5. 12. *That by one Man Sin entred into the World, and death by Sin, and so death passed upon all Men; for that all have sinned*: And that Christ hath died for all Men, proveth that all Men were dead, as *Paul* argueth the case. And *David*, though he was the Son of a good Father, yet bewailed the state wherein he was conceived and born, Psal. 51. 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me*. And that under *Moses* Law, an Offering was to be offered up for the Mother and the Child, (*Levit.* 12. 4, 5, 6.) when it was Born, and that the Mother should be unclean so many days after the Birth of the Child, doth certainly signifie a Seed, or Principle of Sin and Corruption, to be conveyed from the Parents to the Children, in the ordinary

nary way of Generation, and that the menſtruous Humour was held in Scripture to be ſuch a filthy and unclean thing, which is called, *The Fountain of her Blood*, Levit. 20. 18. hath the ſame ſignification; alſo, the Circumciſion of Children on the eighth day. And its ſaid in *Job* 25. 4. *How can Man be juſtified with God, or how can he be clean, that is born of a Woman*? To wit, in the ordinary way of Generation. And here the natural ſtate of Man is declared, before his ſpiritual Regeneration in Chriſt Jeſus: And though that was ſaid by *Bildad*, one of *Job*'s Friends, yet it is confirmed by *Job* himſelf, Chap. 14. 4. *Who can bring a clean thing out of an unclean? not one.* But this Seed, or Principle of Sin and Corruption, is not charged or imputed unto Men, until they joyn and conſent unto it, and actually obey it, as is clear from *Rom.* 5. 13. *For until the Law, Sin was in the World, but Sin is not imputed when there is no Law.* Now, when is it that there is no *Law*, but in the time of *Infancy*, wherein Children are not capable of any Law, or of doing Good or Evil, any more than when in the Womb? For until Children begin to have the uſe and exerciſe of their reaſonable underſtanding, ſo as to know the Right hand from the Left (according to *Jonah* 4. 11.) they cannot be underſtood to be under the Law. But to ſay, that any Infants are eternally damned for that firſt Sin, and without any actual Sin, or Tranſgreſſion of theirs committed in their own Body, is expreſly contrary to Scripture, that ſaith, *The*

Soul that ſinneth ſhall die; and every one ſhall receive according to the Deeds done in the Body, good or evil; and he that ſoweth to the Fleſh, ſhall reap Corruption, as he that ſoweth to the Spirit ſhall reap Incorruption, and Life eternal. And therefore none ſhall finally periſh, or be loſt, for that firſt Sin, according to Scripture, but for their actual Diſobedience here in this World, and their final Unbelief and Impenitency. For as concerning the Judgment and Puniſhment of the firſt Sin, it was immediately inflicted after the Fall, to wit, the Death of all in *Adam*. But Chriſt the ſecond *Adam*, by his death, for all that died in *Adam*, doth give unto all his free Gift, that cometh upon all unto Juſtification of Life; and thus the Plaiſter is as broad as the Sore, and the Medicine as univerſal as the Diſeaſe; and it is not ſimply the Sin or Diſeaſe, but the refuſing and rejecting the Medicine and Phyſician, that is the cauſe of any Mans final deſtruction. And how, or in what manner *Adam*'s Children and Poſterity were concerned in that firſt Sin, whether only by *Imputation*, as ſome ſay, or by *real Participation*, as others ſay, the Wiſe in heart may eaſily judge: Let it ſuffice at preſent, to ſay, that *Adam*'s Children, being his Branches, and he their Root, they do really partake with him both in the defilement, and alſo in the promiſed Seed, in order to their Reſtoration; for when God ſaid to *Adam*, *In the Day thou eateſt thereof, thou ſhalt ſurely die*; his Children and Poſterity were included. So when God ſaid, *I will put enmity*

betwee

between thee (to wit, the Serpent) *and the Woman, and between thy Seed and her Seed, it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel*: Their Children and Poſterity are equally included; for *Adam*, after his Fall, being reſtored and made an holy Root, as is generally acknowledged, as *Paul* declareth, *If the Root be Holy, ſo are the Branches; and if the firſt Fruit be holy, the Lump is alſo holy.* And as God promiſed unto *Noah*, and to his Sons, *Gen.* 9. 8. *And behold I eſtabliſh my Covenant with you, and with your Seed after you.* His Branches are holy with him, to wit, not actually, but by having a Seed, or Principle of Holineſs put in them, derived from Chriſt the ſecond *Adam*, who is that promiſed Seed, whereby they are made capable of becoming Holy, by improving the ſame; and this is that *federal Holyneſs* which all the Children of *Adam* and *Noah* have, that is, all mankind, which is more encreaſed or diminiſhed (but not totally aboliſhed in any) as the immediate Parents are found more or leſs actually holy; for the more that any ſin, that noble Seed and Principle of Holineſs both in them, and in their Children, is the more clouded and vailed, every Sin that a Man committeth, until it be purged and done away, being a vail over that noble Seed. And God renewed the promiſe to *Abraham*, to make him the Father of all Nations and Families of the Earth, and that in him they all ſhould be bleſſed, and in his Seed; not that this ſhould be fulfilled by his being their Father, according to the Fleſh,

or in the way of carnal Generation; but through Christ, who is the Seed of *Abraham*, by whom the Blessing and Grace of God was to come upon all. (*Rom.*4.16,17.) and in this respect *Abraham* is called the Father of us all, as it is written, *I have made thee a Father of many Nations, before him whom he believed, God quickening the Dead, and calling the things which were not, as though they were*; to wit, the Dead in *Adam*, are all in due time quickned by Christ, the promised Seed of *Abraham*, that they may all become the Children of *Abraham*, through Faith in Christ Jesus; for by virtue of Christ's Death, and the Promise made to *Adam*, *Noah* and *Abraham*, these three general Fathers, all *Adam*'s Posterity, are holy in a Scripture sense, not actually, but in capacity to become actually Holy, through the holy Seed given unto them, and put into them, as they come to close and joyn with it in true Faith and Obedience: And this doth well answer to *Peter*'s Vision, whereby all manner of four footed Beasts of the Earth, and wild Beasts, and creeping things, and Fowls of the Air, which God had cleansed, all Nations of *Adam* are understood, *Acts* 10. 12, 13, 14, 15.

CHAP.

CHAP. VI.

More particularly and largely concerning the way of Reſtoration by Jeſus Chriſt, his dying for all, and giving unto all ſufficiency of Grace, and means of Salvation, whereby they may be ſaved.

ACcording to the Teſtimony of the holy Scriptures, *Jeſus Chriſt is the Saviour of all Men*, but eſpecially of them that believe 1 *Tim.* 4. 10. and he is called the *Saviour of the World*, John 4. 42. and *the Saviour of the Body*, Epheſ. 5. 23. and that he *hath dyed for all Men*, is the expreſs Teſtimony of the holy Scriptures in divers places, 2 Cor. 5. 14, 15. *For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one dyed for all, then were all dead; and that he dyed for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them*, 1 Tim. 2. 4, 5, 6. *God will have all Men to be ſaved, and to come unto the knowledge of the Truth; for there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all, to be teſtified in due time*, Heb. 2. 9. *That he by the Grace of God ſhould taſte death for every Man*, 1 John 2. 2. *He is the Propitiation for our ſins, and not for ours only, but for the ſins of the whole World.* But it is commonly alledged by the Adverſaries of Truth, that by *All* in theſe

places is understood, not *all particulars*, but some of all sorts, or all the elect. To this I *answer*; the word *All* must needs be as full and universal, with respect to Christs death, and the benefit of it, as it is with respect to *Adam*'s fall, because the Scripture maketh a plain parallel betwixt all that die in *Adam*, and all that Christ died for, as in that fore-cited place, 2 Cor. 5. 14. *If one dyed for all, then all were dead*: Now if *All* only signifie *Some*, in the first part of the verse, the sense must run thus, *If one dyed for* some *or a* few, *then* all *were dead*: This quite maketh void the Apostles inference; for if Christ only dyed for *some*, then only *some* were dead, and not *all*. Again, in *Rom.* 5. 18. the parallel is very plain, *As by the offence of one, Judgment is come upon all, unto Condemnation, even so by the Righteousness of one, the free Gift is come upon all, unto Justification of Life*; not that all are actually justified, but the free gift is come upon them, that they may be justified; and so it is, that the two sides or parts of Parallels are of equal extent. Beside that, the word (*All*) in Scripture doth most commonly signifie *all particulars*; and therefore to restrict it, in respect of Gods Grace and Mercy through Christ, savours of a narrow Spirit, and this narrowness of Spirit in *Presbyterians* and *Independents* is a great evil in them, and maketh them so peevish, uncharitable and cruel.

2. And whereas they object against Christ *his dying for all Men*, because he said, *he did not pray*

for

for the World, and therefore he did not die for the World, John 17. 9. *I pray for them, I pray not for the World.* It may be very well granted, that he dyed not for the World which he doth not pray for: But what World is that? It is not any part of Mankind, as they are considered, when first born into the World, and having had a time to live in the World, and a day of visitation, wherein they might have repented, and have been converted unto God; but as having finally rejected the great Mercy and Grace of Christ, after many tenders and offers of it, until that the Lord hath wholly left striving with him, by his Spirit in their hearts, and then they become Reprobates, and that World whereof Christ spoke when he said, *he prayed not for the World.* And therefore it ought to be well noted and considered, that when it is said, *Christ dyed for the sins of the World*, it is only with respect to sins past, or any other sins that Men may commit before the precise time and period of Gods leaving them, and ceasing any more to strive with them, when they are become perfected, so to speak in sin and evil, and are as the ripe Tares, fit for burning, having nothing remaining in them of any tenderness, simplicity or sincerity, or true Love to God or Man; no grain of Goodness or Virtue, nay, not the least Seed, but are wholly become as Dross, after all the precious Mettal, to the least grain, is extracted or separated from it; for such, I say, Christ hath neither dyed nor prayed. And thus it may be with many, and is

with many before they die; and concerning these, *John* declared, saying, *There is a sin unto Death, I do not say that he shall pray for it*, 1 Joh. 5. 16. and this is that sin of final Unbelief and obstinate Impenitency, wherein men may be permitted to live, some considerable time, before they die. And this is no Contradiction, nor Inconsistency, but serveth greatly to clear the understanding of this weighty matter, how Christ hath dyed for all Men, within a day or time of Grace, and yet hath dyed for none of these Men, after they have wilfully neglected that day of Grace, and resisted the Spirit of Grace, until he did altogether leave and forsake them. And also it is to be considered, that though Christ hath dyed for all Men, within a day or time of Grace and Mercy, beyond which time they have not the benefit of his death, and there remaineth no more Sacrifice for Sin unto them; yet he hath not died with the same equal intention and degree of Love, Kindness and Good-will, for them who finally perish, as for them who are saved; nor are the gracious Providences of God, and his dealings both inwardly and outwardly after the same way and manner towards all: And therefore all who shall be saved at the end of the World, have very great and unspeakable cause to praise God, for his more abundant Mercy, Grace and Love towards them in Christ Jesus, and that he, and not they, did make them to differ from others; & yet none that perish, can have any just cause to complain against God; for when

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that that is ſufficient is given to them, they have no cauſe to complain. But all who are ſaved, God is pleaſed at one time or another, that ſuiteth with his infinite Wiſdom and good pleaſure, ſo to draw, perſwade, move and incline them to come unto him, and when come, ſo to preſerve them with him, and in him, or if at any time he ſuffer them to depart, infallibly to reclaim them, before the end, that they ſhall certainly be ſaved; and this the Lord can well do, ſo as to put a difference betwixt Cattel and Cattel, or Men and Men, without their obſervation, and ſo as neither to give unto the one any occaſion of Preſumption, nor unto the other, of Deſpair, and without giving any greater meaſure of inward Grace, (although he may and oft doth give a greater meaſure to one than to another; for he is free to give of his own, as he pleaſeth) but only by ſuitable Providences and Diſpenſations, and means of his own chuſing; the one may be taken, and the other left, the one gained and ſaved, and the other not, the inward Grace being the ſame, both in kind and degree, in ſome that are ſaved, and in ſome that are not, as the Parable of the *Pounds* and *Marks* plainly declare, every Servant had his Pound or Mark, which is an equal ſum, and ſome improved it, and ſome not. And of this more abundant Love of God towards *Paul*, he himſelf taketh ſpecial notice, with great Thankſgiving unto God, 1 Tim. 1. 14, 16. *And the Grace of our Lord was exceeding abundant, with Faith and Love, which is in Chriſt Jeſus——Howbeit, for this cauſe*

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I obtained mercy, that in me first Jesus Christ might shew forth all Long-suffering, for a pattern to them, which should hereafter believe on him to Life everlasting. And the like notice he taketh of the great Love of God towards the believing *Ephesians* and *Thessalonians*, for his chusing them, and so for all other Believers of all other Churches and People, that God had chosen them from the beginning; and for this, he said, *he laboured, and endured all things, even for the sake of the Elect, that they might be saved*, 2 Tim. 2. 10. And as it is the great work and end of all faithful Ministers, to gather Gods elect, every where scattered, so of the Angels, *Mat.* 24. 31. and so also of Christ Jesus according to *John* 6. 39. *cap.* 10. 27, 28, 29. *Isa.* 43. 5, 6, 7, 8. *Rom.* 11. 7. And thus we find a great difference betwixt some that were invited to come to the Supper, who when they refused, were no more called, but sentence passed against them, *that they should not taste of the Supper*, and others that were compelled to come in, *Luke* 14. 23, 24. not by using any violent Compulsion, but by infallible Perswasions and Motions of his Spirit of Love and Grace, that shall infallibly prevail with them. Nor doth this give to any Man the least occasion either to presume or despair, as by saying, *Either I am elected, or not; if not elected, I cannot be saved*, for that doth not follow; and yet it is most true, that either a Man shall be saved, or he shall not, being contradictory Propositions, whereof the one is always true, and the other not. But this doth not infer, that he who

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shall not be saved, could not be saved. And seeing no Man certainly knoweth, that he shall not, before he discover it by his final Impenitency, therefore it is the wisdom of every Man to improve, with all diligence, that inward Grace, and all outward means and helps afforded him, the which if he do, according to his ability, he shall infallibly be saved. And though it is most true, that there is a certain number elected in Christ Jesus, the elect Head and Foundation, and corner Stone, living and precious, that is infallibly known unto God, which make up a compleat, intire and perfect Body; yet seeing none knoweth that great Mystery, who is in any danger to abuse it, it is great folly for any Man to presume, that he is safe, or upon a bare supposition, which can infer no positive conclusion, to resolve to be in any respect negligent: And he that by the Grace of God, doth know both his calling and election, that knowledge hath its proper tendency to make him the more diligent, to abound in all due Obedience and Thankfulness, which is the only way to retain the knowledge of it, after it is once obtained: And the said above-mentioned *Dilemma* is as idle and fooliſh, as who would argue, *I shall live for a Month or Year to come, or I shall not; if I shall not, I need take no care to save my life, seeing I shall die; If I shall, I need take no care, for without taking care I shall live*; for seeing both these parts of the Argument are but *Hypothetical*, they can infer no positive Conclusion. But as to a Mans Salvation, the only safe and sure way of

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arguing is this, *If I use the Grace and Means that God hath given me, I shall infallibly be saved; and if I do not use them, I have no ground to expect that I shall, and therefore let me with all diligence that is possible make use of them.* But the Doctrin of *absolute Reprobation*, that maketh Salvation, or the effectual use of the means *absolutely impossible* to many thousands, yea, as they say, to the greatest part of Mankind, is a most woful and miserable Discouragement unto People.

3. The Lord Jesus Christ, by means of his Death, hath procured unto all Men, both *Jews*, and *Gentiles*, as the fruit and effect of his death, an inward Principle of divine Grace, Light, Life and Power, that is the free Gift of God unto them, in the hearts of all Men, together with subordinate and concurring outward Means and Helps, more or less, but sufficient unto all Men, whereby they may be saved one time or another, before the end of the World; and the ordinary outward means of Salvation is the preaching of the Gospel of our Lord Jesus Christ, even Jesus of *Nazareth*, that was crucified for our Sins, and rose again for our Justification, by qualified Men; or failing of them, by reading, or hearing read the holy Scriptures, by which, after a sort, the *Prophets* & *Apostles* preach unto all men; or failing of these outward means, God supplying them by his inward Teachings and Revelations in mens hearts, and some other secret ways and manners of his divine Providences, Dealings and Dispensations unknown to most Men: For the proof of the

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firſt part, ſee *Rom.* 5.18. *Therefore as by the offence of one, Judgment came upon all Men, to Condemnation; even ſo by the Righteouſneſs of one, the free Gift is come upon all men unto Juſtification of Life: the which Righteouſneſs of one, is the active and paſſive Obedience of our Lord Jeſus Chriſt, by which the free Gift is come upon all.* The which free Gift is called *Grace*, and *the Gift of Righteouſneſs*, and is expreſſed in this Chapter by four ſundry Greek Words in the Greek Text, as *Charis, Chariſma, Dorea Dorema*, all very ſignificant; ſee further John 1. 9. *He was that true Light that lighteth every Man that cometh into the World.* And he is called, *The Light of Men*, John 1. 4. and John 8. 12. *I am the Light of the World, he that followeth me ſhall not walk in Darkneſs, but ſhall have the Light of Life.* And Tit. 2. 11, 12. *For the Grace of God that bringeth Salvation hath appeared unto all Men, teaching us to deny Ungodlineſs*, &c. And Verſe 13. *Looking for that bleſſed Hope, and the glorious appearing of that great God, and our Saviour Jeſus Chriſt.* Epheſ. 3. 6. *That the* Gentiles *ſhould be fellow-Heirs, and of the ſame Body, and partakers of his Promiſe in Chriſt, by the Goſpel.* Col. 1. 26, 27. *The Myſtery which hath been hid from Ages and Generations, but now is made manifeſt to his Saints, to whom God would make known what is the Riches of the Glory of this Myſtery in the* Gentiles, *which is Chriſt in you, the Hope of Glory.* And Rom. 10. 8. *The Word is nigh thee, in thy Mouth, and in thy Heart; and that is the Word of Faith which we preach.* And verſe 6, 7. He underſtand-

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eth it of Christ, which *Moses* preached in the People of *Israel*, *Deut.* 30. 14. And because this great Mystery, which was in the *Gentiles*, was much hid in the time of the Law, and in all Ages of the world, until Christ came in the Flesh both in *Jews* and *Gentiles*, as *Paul* called it, *The Mystery hid from Ages and Generations*; therefore the *Psalmist*, *Psal.* 67. 2. prayeth, saying, *That thy Way may be known upon Earth, thy saving Health* (*or thy Jesus*, Hebr) *in all Nations.* For he saw that it was in them, but as it were hid, and vailed, according to the weakness and darkness of that Dispensation; and therefore he prayed unto God, that it might be made known; and therefore as the grace or gift of Christ is in all Men, so he, who is the Fountain and Root of it, from whom his grace cannot be separate, is in all men, to save them, within a Day of Visitation, or Salvation; for Christ is in all men but Reprobates, according to 2 *Cor.* 13. 6. And none are Reprobates, until Christ have left them, and given them up to final Impenitency and hardness of Heart. And for a proof of the second part, see 1 Cor. 1. 21. *For after that, in the Wisdom of God, the World by Wisdom knew not God; it pleased God by the foolishness of Preaching to save them that believe*: See further, Verse 22, 23, 24, 25. and Rom. 16. 26. John 20. 31.

4. And because of this universal Grace and love of God to all Men, and that Christ is freely given of the Father to be a Saviour unto all Men; therefore Christ hath commanded that his

his Gospel should be preached unto all Nations, without exception of any; and did also prophecy and fore-tell, that the Gospel of the Kingdom should be preached in all the World, for a Witness unto all Nations, before the end of the World; and because he, who cannot lie, hath said it, we are bound to believe, it shall be fulfilled, that so all mankind may be accountable to the Man-Christ Jesus, at the Day of Judgment, either to be rewarded, or punished by him, as they shall be found having obeyed, or disobeyed his glorious Gospel, that hath been preached unto them, both inwardly and outwardly unto many, if not unto all, but inwardly, to be sure unto all.

5. This divine Grace of our Lord Jesus Christ, in the Hearts of all men, hath had its various Dispensations and Manifestations, according to the several Ages of the world, and the several States and Conditions of men in it, both among *Jews*, *Gentiles* and *Christians*; and especially both in the *Gentiles*, and in the body of the *Jews* and People of *Israel* (excepting the Prophets, and others peculiarly favoured of God) the Principle it self was but little made known, or revealed, in respect of the great worth of it, and the great Virtue, Power and Glory that was in it, God in his infinite Wisdom reserving the more full Discovery and Revelation of it to the time after Christ his coming in the Flesh, and Death, Resurrection, and Ascension; yet so much was discovered of it, and so much good Fruit it brought forth

forth, in the true Lovers and Improvers of it, as by means whereof, they were accepted of God in that day through Christ Jesus.

6. Whoever were perfectly justified, and saved in any Place or Family of the World, or Nation, People, or Faculty, they were saved only and alone by the Lord Jesus Christ of *Nazareth*, even the Man Christ Jesus, who dyed for them, & rose again; for there is no other Name given under Heaven, whereby Men can be saved, but by that Name, to wit, by the Lord Jesus Christ of *Nazareth*, who was crucified and raised again, *Acts* 4. 10, 11, 12. But here some will readily object, *How could any of the* Gentiles *be justified or saved by the Man Christ Jesus, and by virtue of his Death and Resurrection, who never heard of him, & never had the Mystery of it revealed unto them, & consequently had not Faith in Christ crucified, and risen again*? And upon this Head the Adversaries of Truth, both *Presbyterian*, *Independent* and *Baptist* Teachers, have taken great occasion, to cry out against the People, called in scorn *Quakers*, that *their Religion is only* Paganism, *and not* Christianity, *because they say, that* Heathens *or* Pagans *can be saved by their giving Obedience to the Light within them, without having Christ crucified, and raised again, outwardly preached unto them.* But these Adversaries of Truth little consider what Hypocrites they discover themselves to be, in this very Charge, when they make that a Crime in others, which they judge no Crime in themselves; for they themselves hold, *That*

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there are not only elect Infants, dying in Infancy, who are regenerated, and saved by Christ through the Spirit, who worketh when, where, and how he pleaseth; but other elect Persons, regenerated and saved by Christ, who are uncapable of being outwardly called by the Word; citing *Luke* 18. 15, 16. *John* 3. 3, 5. *John* 3. 8. *John* 5. 8. see Cap. 10. Sect. 3. of the *Westminster*-Confession, owned by the *New-England* Churches, and printed by them at *Boston*. And what they say of Infants, and other elect Persons, who are uncapable of being outwardly called by the Word, that they are regenerated, and saved by Christ through the Spirit, who worketh when, where, and how he pleaseth; the same, these called *Quakers* say, concerning the honest and faithful *Gentiles*, who were obedient to the Light of Christ in them, and were not outwardly called by the Word, or by outward Preaching; yea, and were uncapable of being outwardly called, when living in such remote Places and Ages of the world, where the outward Preaching never came within their reach. For as a deaf Man is uncapable of hearing a mans Voice, so is a man that hath his Hearing (to wit, the faculty or sense of Hearing) uncapable of hearing the Voice of a man, that is at a greater distance than his hearing can reach it. And seeing they plainly confess, that there are such elect Persons in the world, not only Infants, but these come to age, who are Regenerated, and saved by Christ through the Spirit, who worketh when, where, and how he plea-

ſeth, as their Words are, (and the Words are true, and a good uſe can be made of them againſt themſelves, who have confeſſed them) then let them forever be aſhamed to cry out any more againſt the honeſt People, called *Quakers*, for ſaying, theſe honeſt *Gentiles*, who have not heard of Chriſt outwardly preached unto them, belonging to God's Election, are ſaved by Chriſt, and regenerated through the Spirit of Chriſt. And if the Spirit work when, where, and how he pleaſeth, to wit, both in Infants, and perſons at Age, who are not outwardly called by the Word, or uncapable of being ſo called, then let them recal and condemn their falſe Doctrin, that ſaith, *God hath committed his Counſel wholly to Writing; and the former ways of God's revealing his Will unto his People are now ceaſed, and there is no new Revelation:* As they have expreſly, and without any reſerve or exception, affirmed, *cap.* 1. *ſect.* 1. and *ſect.* 6. For if God hath committed his Counſel wholly to Writing, then nothing of his Counſel is extant, where that Writing is not extant. And if all divine Revelation be ceaſed, then neither Infants, nor other Perſons, who are uncapable of being outwardly called by the Word, have any divine Revelation, or inward Call by the Spirit: Or if Infants, and other Perſons belonging to God's Election, be inwardly called, and renewed by the Spirit, then God hath not committed his Counſel wholly to Writing, nor are all the ways of God's revealing his Will to men ceaſed: for by their own Confeſſion,

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it is revealed to all elect Persons, who are uncapable of being outwardly called by the Word, the Spirit working in them, when, where, and how he pleaseth.

7. But whether any are, or can be saved or justified, without the express Knowledge and Faith of Christ crucified, and risen again, is one Question; and whether without all outward hearing of Christ crucified, outwardly Preached unto them, is another Question: For without all outward preaching of Men, the mystery of Christ crucified can be revealed, and preached inwardly to Men by the Spirit of God, and by the same Spirit, Faith can be wrought in them by that inward hearing, as these Men confess. And though it may seem hard and difficult, to prove that all honest *Gentiles*, who did by Nature (to wit, by the Principle of the *divine Nature* implanted into the true Nature of Men) the things contained in the Law, had that express Knowledge and Faith of Christ crucified, and raised again; yet it is more hard and difficult unto them, who affirm they had it not, to prove it, seeing the Spirit, who worketh when, and where, and how he pleaseth, might reveal it unto them; and that they grant, *the Spirit doth work in all elect Persons, who are not outwardly called by the Word, and doth regenerate and save them by Christ.* And to the further clearing of this matter we are to consider, that the Work of Salvation is not a thing that is commonly done in an instant, but hath its gradual Steps, its

beginning, *progreſs* and *finiſhing*, even as Faith it ſelf hath; for as at the firſt inſtant of a Man's ſincere believing, he is entred into a ſtate of Salvation, ſo as his Faith groweth, his Salvation doth gradually encreaſe and grow with it, the which *Salvation* is not only a *Salvation from Wrath to come*, or from Hell fire and torment, but is a *Salvation from Sin*, and from under the Power of Darkneſs, and from all Ignorance, and Error, and Darkneſs of Underſtanding, and a thorow renewing into the Image of God, and bringing Man into Conformity unto the Image of the Son of God, the heavenly and ſecond *Adam*: And the true knowledge of Chriſt, and of God the Father, being a part of the Image of God, that is to be renewed in them that are to be ſaved, according to Col. 3. 10. *And have put on the new Man, which is renewed in* Knowledge, *after the Image of him that created him.* Therefore it doth neceſſarily follow, that *perfect Salvation*, in the full extent of it, cannot be had without the full and perfect knowledge of Chriſt, the which full and perfect knowledge of Chriſt, is to know him, both as he is that eternal Word, and Son of God, the only begotten of the Father, who was with the Father before the World was, by whom all things were made, and as he is God manifeſt in the Fleſh, juſtified in the Spirit, *&c.* to wit, Chriſt crucified and raiſed, which *Paul* calleth *the great Myſtery of Godlineſs*: And that both Salvation and Faith is gradual, and hath its ſteps and progreſs, beginning, growth and per-

perfection, is very clear, both from the Scriptures Teſtimony, and the Saints experience; for *Paul* writing to the believing *Philippians*, exhorted them to work out their Salvation with Fear and Trembling, 2 *Philip.* 12. So, though they were entred into a ſtate of Salvation, through Faith in Chriſt, yet it was not perfected in them, but was to be further wrought out; and to encourage them in this great Work, he told them, *It was God which worketh in them, both to will and to do of his own good pleaſure.* And *Paul* encouraged the believing *Romans*, and alſo himſelf, ſaying, *Now is our Salvation nearer than when we believed*, Rom. 13. 11. And the perfect *Salvation of Souls* is called the *end of Faith*, 1 Pet. 1. 9. And verſe 10. *Of which Salvation the Prophets have enquired, and ſearched diligently, who prophecyed of the Grace that ſhould come unto you.* Verſe 11. *Searching what, or what manner of time the Spirit of Chriſt, which was in them did ſignifie, when it teſtifiſed before-hand the Sufferings of Chriſt, and the Glory that ſhould follow.* And Verſe 13. *Wherefore gird up the Loins of your Mind, be ſober, and hope to the end, for the Grace that is to be brought unto you in the Revelation of Jeſus Chriſt* (ſo the Greek hath, viz. *Enapokalepſei*) And Philip. 1. 6. *Being confident of this very thing, that he which hath begun a good Work in you, will perform it unto the Day of Jeſus Chriſt.* And as the Work of the outward Creation, is diſtinguiſhed into ſix Days, and that a Day of Sabbath, or Reſt, which is the perfection: So the Work of the inward Creation,

which is the creating Men anew in Christ Jesus, by way of Analogy, may be said to have its six Days, and then the spiritual Sabbath, or Rest, according to *Heb.* 4. 9. *There remaineth therefore a Sabbath to the People of God.* And verse 11. *For he that is entred into his Rest, hath ceased from his own Works, as God did from his.* And Verse 11. *Let us labour therefore to enter into that Rest,* &c. Where its plain, the Writer doth hint at the said Analogy. Now though it ought to be granted, that the Knowledge and Faith of Christ crucified and raised again, doth belong to the finishing and perfecting of the Saints Salvation, yet it is most clear and plain from Scripture, that it doth not universally belong to the beginning of it. For we can prove most clearly from Scripture, that the good work of God, even the Work of Salvation was begun in them, who had not that Knowledge and Faith of Christ crucified; as first, to instance in *Nathaniel*, of whom Christ gave a noble Testimony, *Behold an* Israelite *indeed, in whom is no Guile*, John 1. 47. And yet at that time he had not Faith in Jesus of *Nazareth*, as being come in the Flesh, but reasoned or questioned, saying, *Can any good thing come out of* Nazareth? Philip *saith unto him, Come and see*, &c. Next, to instance in the Disciples of Christ, who for sometime, after they had followed him, and that *Peter* had confessed to him, that he was the Son of God, and that Christ had told him, his Father had revealed it to him; yet the mystery of his Death and Resurrection was for all that hid

hid from him, and the reſt of them: For this, ſee *Mark* 9. 31. *For he taught his Diſciples, and ſaid unto them, the Son of Man is delivered into the Hands of Men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third Day.* And verſe 32. *But they underſtood not that ſaying, and were afraid to ask him.* See again, *Luke* 9. 43. But that inſtance of *Cornelius* is a moſt manifeſt and clear demonſtration of this Truth: For this *Cornelius* was a *Gentile*, and uncircumciſed, and therefore no Proſelite of the Covenant to be ſure; and though ſome alledge, that he was a Proſelite of the Gate (according to that diſtinction that was among the *Jews* of a two fold ſort of Proſelites, one of the *Covenant*, that received Circumciſion and the Law, another of the *Gate*, that did not receive Circumciſion) yet this is but barely alledged without all proof. But if he was a Proſelite of the *Gate*, it is certain at that time, when the Angel was ſent unto him, he had no expreſs Knowledge, nor Faith of Chriſt crucified, for that was the thing, which *Peter* was ſent to preach unto him, by hearing of which he was to receive the holy Ghoſt, and be ſaved; for the Angel told him, *that* Peter *ſhould ſpeak Words to him, by which he and all his Houſe ſhould be ſaved*; ſee *Acts* 11. 14. Now altho' at that time, when the Angel appeared unto him, *Cornelius* had no Knowledge nor Faith of Chriſt crucified, yet he was in a good eſtate; and well were it for many called *Chriſtians*, that they were in as good eſtate as he then was in: When the Angel appeared to

him, he told him, *that his Prayers, and his Alms were come up for a memorial before God*, Acts 10.4. And it is said of him, verse 2. *He was a devout Man, and one that feared God, with all his House, which gave much Alms to the People, and prayed unto God alway.* And with respect to this, *Peter* began his Preaching, saying, *Acts* 10. 34, 35. *Of a truth, I perceive that God is no respecter of Persons, but in every Nation he that feareth him, and worketh Righteousness, is accepted of him.* Now who dare be so bold to say, *Cornelius* at this time had no real and true beginning of Salvation, or of saving Grace and Faith, before *Peter* did preach Christ crucified & raised again unto him? For although *Cornelius* had not at that time Faith in Christ crucified, yet he had (without all question) Faith in God, and in the Word of God that was in his Heart, and that Word was Christ in him, though the Mystery of Christ was not fully revealed unto him at that time, and in that state he was accepted of God, & yet not for his Works sake, but for Christ. And therefore, Men may have a beginning of true Faith, and of a true Work of Salvation begun in them, when the Mystery of Christ crucified, and raised again, is not revealed unto them. For that Mystery (being so great as it is) was not in that Day, to wit, before Christ came and suffered in the Flesh, preached, as one of the first and most necessary things to be first known and believed, as without the Faith and Knowledge of which no Man could be in any degree blessed, otherwise, when Christ

Christ began to Preach, he would have preached it as one of the first things; and when he sent his Disciples to preach the Gospel, before he suffered Death, he would have given them an express Commission to preach it to all People, how he was to be crucified, and raised again the third day, but the Mystery of it at that time they knew not, and therefore could not preach it then: Nor did he preach it himself, when he began his Ministry, nor for a considerable time afterwards, until the time drew near that he was to suffer. In all that excellent Sermon of his on the Mount, not one Title or Word doth he mention of his Death and Resurrection expressly, but he taught the Law and the Prophets, and expounded the Spirituality of the Law, in its extent, far beyond the reach and conception which the People had of it at that time, and withal dropped some Evangelical Precepts unto them, and taught them the right way of *Prayers*, *Fasting* and *Alms*, and pronounced them blessed, that hungred and thirsted after Righteousness, and were poor in Spirit, that were Merciful, that were Meek, and Peace-makers, and that mourned, *&c* and suffered for Righteousness sake. And therefore it may be very safely concluded, that the express Knowledge and Faith of Christ crucified, is not of absolute and indispensible necessity (especially where it hath not been preached, nor revealed) unto the beginning of a Man's Salvation, although it is really of absolute and indispensible necessity unto the finishing and perfecting

fecting of it, becauſe, as hath been already ſaid, our inward renewing unto God, when perfected, in us, is a renewing us perfectly, and not in part only, into the Image of God; and a part of that perfect Image, is the perfect Knowledge of God, and of Jeſus Chriſt, whom to know is Life Eternal; and that perfect Knowledge requireth men to know him, as he came in the Fleſh, and died, and roſe again, which is that *great Myſtery of Godlineſs*, as *Paul* called it, 1 *Tim.* 3. 16. But if theſe Men, who own that ſaid Confeſſion of Faith, enquire, whether all theſe honeſt *Gentiles* that lived in the world, or do now live in the world, who have not had Chriſt crucified, outwardly preached unto them, but were diligent to frame their Lives, according to the Light that was in them, died in a ſtate of Salvation? I ſay, yea, they did; and this I may the rather ſay, according to their own Doctrin. For what if they had not the perfect Knowledge and Faith of Chriſt crucified, when they lived? Yet they might have it at their Death, to wit, in the paſſing through the Valley of the ſhadow of Death, according to *Pſal.* 23. 4. Even when they are not able to demonſtrate unto the Living, what is then revealed unto them? And as it is in *Job* 33. 22, 23, 24. *When a Mans Soul draweth near unto the Grave, and his Life to the Deſtroyers, there may be a Meſſenger with him, an Interpreter, one of a Thouſand, to ſhow unto Man his Uprightneſs, then he is gracious unto him, and ſaith, Deliver him from going down to the Pit; I have found a Ranſom, or*

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Attonement; ſee the *Hebr.* or Margin of the *Engliſh* Bible. Or if I ſhould ſay, they receive this perfect Knowledge of Chriſt after Death, it is according to your Doctrin, who ſay, *The Souls of the Righteous* (*generally* or *univerſally*) *after Death* (note, *after Death*) *being then made perfect in Holineſs, are received into the higheſt Heavens*, &c. Theſe are the expreſs Words of your *Catechiſm*, cap. 32. ſect. 1. But when, and how, or at what preciſe time theſe honeſt *Gentiles*, who uſed their greateſt diligence to frame their Lives according to the Light that is in them, and yet have not had the Death, and Reſurrection of Chriſt outwardly preached unto them, when they then lived in the World, is not my preſent buſineſs to determine: It doth ſuffice, that I have demonſtrated from Scripture, that Men have been in a ſtate of Salvation, and acceptance with God, who have not had the myſtery of Chriſt, his Death and Reſurrection, made known unto them; and ſurely, theſe Men continuing faithful to what they had received, when they died, could not periſh. For it is impoſſible that any Man, who hath the Work of Salvation really begun in him, though but as a Child in Knowledge, that holdeth faſt the beginning of his Confidence firm unto the end, can periſh, *Heb.* 3. 14.

8. And as concerning the diverſity of the Diſpenſations of the divine Grace given unto Men, in the ſeveral Ages and Places of the world, according to the ſeveral States and Capacities of Men

Men in the World, the Scriptures teſtimony is very plain and clear, which declareth both of the manifold Grace, and manifold Wiſdom of God, 1 *Pet.* 4. 10. *Epheſ.* 3. And *Epheſ.* 1. 10. *Paul* mentioneth the Diſpenſation of the fulneſs of time, as being the greateſt, with reſpect to the fore-going Diſpenſations, before that fulneſs of time came; and they may be diſtinguiſhed, as *Paul* doth diſtinguiſh them very plainly into three, to wit, *Diverſity of Operations, but one God*; *and Diverſity of Adminiſtrations, but one Lord*; *and Diverſity of Gifts, but one Spirit*, 1 Cor. 12. 4, 5, 6. The operations belonging to the Law, as inwardly diſpenſed, the Adminiſtrations to the Prophets, and to Chriſt's coming in the Fleſh, and to the Apoſtles, their Preaching, both before and after Chriſt was crucified, and roſe again, and afterwards the Gifts to the holy Spirit, as they were the effect, and fruit of the Apoſtles Preaching, and the end of it: And according to the Scripture, the firſt is that divine Diſpenſation proper to Men, as Children, in the Knowledge of God, and in Virtue; the ſecond, to that which is proper to Men, as in Youth, or middle Age; the third as proper to Men of full, or ripe Age. And each of theſe Diſpenſations may be ſaid to have their proper and peculiar inward *Baptiſm*, or *ſpiritual Waſhing*; the firſt being the Baptiſm of the Father; the ſecond being the Baptiſm both of the Father, and of the Son; the third being the Baptiſm of the Father, the Son, and the holy Ghoſt, which Chriſt commanded his Diſciples

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to administer, after he rose from the dead, and gave the holy Ghost, *Matth.* 28. 19. which is not to be so understood, as if the three, to wit, the Father, the Son, and the holy Ghost, did not work together in all these three Dispensations; for certainly they did; but because in the first Dispensation, God only was known as Creator, and Father of all mankind; in the second, both the Father and the Son were known. and in the third, the Father, the Son, and the holy Ghost are known, and the Mystery of the three, and of the more abundant divine Grace that accompanieth this Knowledge, largely opened and revealed. And though I say the first belonged to the Law, as inwardly dispensed, yet that very Dispensation of the Law was not meerly Legal, but had Grace and Mercy mixed with it: For no Dispensation, without the Grace and Mercy of God, could have been in any respect serviceable unto Men; therefore the Law, both as outwardly and inwardly administred, had always some measure of divine Grace mixed with it; and therefore in the second Commandment, the substance of all the Ten Commandments, being commonly acknowledged to have been delivered by God himself to the *Gentiles*, who had not the written Law, God did reveal himself *to be a gracious and merciful God, visiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation, but shewing Mercy to Thousands of them that love him, and keep his Commandments.* And as I have already proved from the expres

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Teſtimony of the holy Scripture, by the Obedience of one, to wit, the Lord Jeſus, who dyed for all, the free Gift and Grace of God is come upon all unto Juſtification of Life, *Rom.* 5. 18. And Chriſt himſelf is the Myſtery hid in the *Gentiles*, being that *Word of Faith* which *Moſes* preached in the *Jews*, and *Paul* in the *Romans*, Chap. 10.

9. And ſince it is ſo, that Chriſt is really that Light that doth lighten the *Gentiles*, and is Light in them, who have not heard him outwardly preached unto them, it is no leſs than real Blaſphemy (though pardonable upon Repentance) to ſay, as the *Presbyterian* and *Independent* Teachers of both Old and *New-England* have ſaid in their Confeſſion of Faith, *That the Light in men*, (which they call, the Light of Nature) *that doth ſo far manifeſt the Goodneſs, Wiſdom and Power of God, as to leave men inexcuſable, yet is not ſufficient to give that Knowledge of God, which is neceſſary unto Salvation*; as they expreſly affirm *cap.* 1. *ſect.* 1. And *cap.* 10. *ſect.* 4. they ſay expreſly, *Men not profeſſing the Chriſtian Religion* (to wit, the Faith of Chriſt's Death and Reſurrection) *cannot be ſaved, be they never ſo diligent to frame their Lives according to the Light that is in them*; Which here again they call *the Light of Nature*. And as for the expreſſion, *the Light of Nature*, it may be ſafely enough owned (in a true Scripture ſenſe) though not in the ſenſe of them, who do ſo call it. For as Chriſt is called the *Light of men* in Scripture, (*John* 1. 4. *In him was Life, and the Life was the Light of men*) ſo he

he may be very well called the *Light of Nature*, to wit, lightning the dark Nature of man; and not only ſo, but quickning and ſanctifying Nature in all men, who joyn thereunto, and the *Word of God in the Heart*, *James* calleth it, *Ton Emphuton Logon*, the innate Word, *i. e.* put into the Nature of men, which is able to ſave their Souls. But the *Presbyterian* and *Independent* Teachers of Old and *New-England*, by the *Light of Nature*, mean only that it is ſome natural Faculty of man's Soul, as to ſay, his natural Underſtanding, or his natural Mind & Conſcience: And according to them, there is no other Light, or Principle of Knowledge or Virtue in man, generally and univerſally, nay, not in any who profeſs not the *Chriſtian Religion*, though ever ſo diligent to frame their Lives according to the Light that is in them, as they expreſly affirm; and yet in manifeſt Contradiction to their own Doctrin, they have confeſſed, *That Perſons elected, are ſaved by Chriſt, and regenerated through the Spirit, who are uncapable of being outwardly called by the Word*, cap. 10. ſect. 3.

10. But that Light that is in men generally (within their day of *viſitation*) is not any natural Faculty of man's Soul, as to ſay his natural Underſtanding or Conſcience is manifeſt; 1*ſt* becauſe they do confeſs, that Man by his fall is become dead in Sin, and wholly defiled in all the Faculties and Parts of Soul and Body; and indeed ſo he is, and his Underſtanding is ſo darkned naturally, that he is called *Darkneſs*; and therefore

fore he hath not any Light that is left in him, as ſome call it the *Reliques of Light left in him ſince the Fall*; for if he did fall wholly, then no Light was left in him, nor Virtue, nor Goodneſs, as they confeſs, *cap.* 9. *ſect.* 3. that *Man is altogether averſe from good.* 2*dly*, they confeſs, *That all Sin is a Tranſgreſſion of the righteous Law of God*, cap. 6. ſect. 6. And therefore the *Gentiles*, who have not the Law outwardly delivered unto them, ſeeing they are Sinners, do tranſgreſs againſt the righteous Law of God; now where is this righteous Law, but in their Hearts? And this righteous Law cannot be any natural Faculty of fallen Man, which they confeſs is wholly defiled and corrupted, and unholy, and unrighteous. 3*dly*, they confeſs, *That it is ſufficient to leave men unexcuſable*, ſect. 1. cap. 1. And therefore it is alſo ſufficient to make men excuſable, who are diligent to frame their Life according to it; and to ſay the contrary, is to contradict the very inſtinct of common Juſtice that God hath put into mens Hearts. 4*thly*, the Scripture ſaith, that ſome of the *Gentiles* their Thoughts did excuſe them in well doing, as it did accuſe them in evil doing, *Rom.* 2. 15. 5*thly*, The Apoſtle *Paul* doth plainly diſtinguiſh it from the Conſcience, *Rom.* 2. 15. the true Tranſlation being, *Their Conſcience co-witneſſing or bearing a joyne Witneſs with that righteous Law or Principle.* 6*thly*, He calleth it the Truth, and that which may be known of God, which God hath ſhewed unto them, which gave them the Know-

Knowledge of God, and ſhewed them the goodneſs of God that leadeth to Repentance; and alſo gave them to know the Judgment of God, and revealed the Wrath of God from Heaven againſt them: And becauſe that many of them, who knew God, did not glorifie him as God, nor were thankful, therefore God gave them over to a reprobate mind; and therefore they were not Reprobates from the beginning, far leſs from all Eternity, as theſe men alledg. And therefore any Light or Illumination that theſe *Gentiles* had in them, or that any men have in them, is a new Gift and Grace of God, and gracious Viſitation of God unto them, as the Apoſtle calleth it, *Rom.* 5. 18. Moreover, that God himſelf doth inwardly ſpeak to men generally in their Hearts, both in good men and bad, and is their Teacher, and doth warn them, yea, and fore-warn them of Evil and Wrath to come, and doth reprove and convince them of Sin, is the Teſtimony of the holy Scripture in many places; ſee *Pſal.* 94. 10. *Pſal.* 50. 1, 16, to 22. *Amos* 4. 13. *Micah* 6. 8. *Prov.* 8. 1, 2, 3, 4. *Job* 28. 28. Chap. 24. 13. and 21. 14. And it is a place greatly worth noticing, *Luke* 12. 20. *God ſaid unto him, Thou Fool, this Night thy Soul ſhall be required of thee.* And where did God ſay thus to him, but in his Heart? And therefore it hath been the way of God, and ever will be to ſpeak to men in their Hearts, to call them, and warn, and fore-warn them of evil and danger, and to perſwade and incline them to that which is good: And they

who deny this, as they belye God, and say, *It is not the Lord that speaketh, and calleth to men in their Hearts*; so they do a great injury and wrong unto men, who instead of turning them to God's Teachings in their Hearts, turn them away from them; and they do ill deserve so great Wages of the People, so to turn away the Ears of the People from God's inward teachings in their Hearts, and from the Word of his Grace, which is able to save their Souls. And to conclude, although the dispensations of the divine Grace be various, and may be variously distinguished into a more or less number, yet God and Christ, and the holy Spirit are one, and the one Author of all these various Dispensations; and who-ever is faithful unto God in any of them, is accepted in Christ, and for Christ's sake, and not otherwise. And though the last, which is the pure and perfect Christian and Gospel Dispensation, is far more excellent, and far surpassing either that among the *Gentiles*, who had not the outward Law, or that among the *Jews* and People of *Israel*, who had the outward Law, and the Prophets, yet every one of them had their Glory in their day, and that inward divine Dispensation that is now among the *Gentiles*, who have not Christ as yet outwardly preached unto them, hath its Glory and great Service and Blessing to them who are faithful to God in it; and such who continue faithful therein to the end, shall never perish; and though it be not purely and throughly *Christian* and *Evangelical*, but rather more Legal,

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yet it is also partly *Christian* and *Evangelical*, and the pure Gospel Dispensation is hid within it, as a Wheel within a Wheel, or as the most holy place was hid within the outer Court, and there, to wit, in that first Dispensation, Christ, as it were, lieth as in swadling Cloathes: and though the *Jews* do not know him as he is there, yet such as the Wise men from the East, do both know and honour him, as the King of the *Jews*, yea, as King and Lord, both of Heaven and Earth, who is in all, and through all, and over all, blessed forever, *Amen*.

CHAP. VII.

Concerning Justification, and the Nature of true Faith, whether Assurance is of the Nature of it.

1. WHen the Scripture saith, *God justifieth the Ungodly*, Rom. 4. 5. It is not to be understood that he doth justifie them in their Ungodliness, but from it; as the like manner of Speech is used, *Acts* 13. 39. *And by him all that believe, are justified from all things, from which ye could not be justified by the Law of* Moses. For seeing, according to the Law of God, *He that justifieth the Wicked is an Abomination to the*

Lord, Prov. 17. 15. God himſelf can do no ſuch thing, as to juſtifie a wicked or ungodly man in his Ungodlineſs.

2. As it is only the true believer, who hath Faith in Chriſt Jeſus, whom God juſtifieth; ſo it is only he who is truly ſanctified, and regenerated or born again of the Spirit of God, whom God doth juſtifie, who are called the Seed of *Iſrael*, Iſa. 45. 25. *In the Lord ſhall all the Seed of* Iſrael *be juſtified, and ſhall glory.* For as a Rich Man, when he dyeth, by his Will or Teſtament, leaveth his Goods or Riches not to Strangers, but to his own Kindred, as his Brethern, or Children, and to his Wife; ſo our Lord Jeſus Chriſt hath left by his Will and Teſtament, when he dyed, his Spiritual Goods, to wit, *Remiſſion of Sin*, *Juſtification*, *Adoption*, and *Eternal Life*, only to his true ſpiritual Kindred, to wit, his Brethren, who are born from Above, and ſpiritually related unto him, who are the true Children of God, by ſpiritual Regeneration, and renewing of the holy Ghoſt, and who are his true Church, and Body, and of his Fleſh and Bones, according to *Epheſ.* 5. 30.

3. And therefore not only *Faith*, but true inward *Sanctification*, and a thorow inward renewing into the Image of God, and Conformity of the whole man, unto the Image of the Son of God, is a Condition and Qualification neceſſarily required, in order unto mens being perfectly juſtified in the ſight of God; and as no man is juſtified, but who is ſanctified, ſo no man

man is any more, or further justified than he is sanctified.

4. According unto which, God doth justifie men, not only by Faith in Christ, but by a real inward Righteousness or Holiness, which he doth beget in them by his holy Spirit, and not only *Faith*, but *Love*, *Hope*, *true Righteousness*, and *Holiness*, *Meekness*, *Temperance* and *Humility*, and all other Evangelical Virtues, and Fruits of the holy Spirit, are the Instruments and Means whereby men obtain free Justification through Christ Jesus, and whereby they are enabled, and fitted or qualified to apply Christ Jesus, and his Righteousness unto them, so as to have the same imputed unto them, and made theirs, to wit, Christ, and all his spiritual Blessings, Gifts and Benefits, and his Death, and Sufferings, and Obedience, with all the blessed Effects and Fruits of it. For as a Line that is straight cannot be applyed unto another Line that is crooked, but unto a Line that is straight; so cannot the Lord Jesus Christ, who is the Righteousness of God, be applyed unto men for Justification, unless these men be made righteous, as he is in likeness, or conformity unto him, although not equal unto him: And therefore *John* did seasonably give the warning and caution, fore-seeing that many would claim to be righteous, or justified, when they were not really doers or workers of Righteousness, 1 *John* 3. 7. *Little Children, let no man deceive you; he that doth Righteousness, is righteous, even as he is righteous.* And the same *John* said,

Rev. 22. 14. *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life*, &c. Which is equivalent to their being juſtified, ſeeing Juſtification doth include in its Nature, a Right, or Intereſt in Chriſt, who is that Tree of Life.

5. It is therefore a groſs Error, and a falſe and Antichriſtian Doctrin, in theſe Faith-publiſhers at *Weſtminſter*, eſpouſed by the *Presbyterians* and *Independant* Teachers in *New-England*, *That God doth juſtifie men, not by infuſing Righteouſneſs into them, but by pardoning their Sins, and accepting them as righteous*, &c. cap. 11. ſect. 1, 2. And alſo, that, they ſay, *Faith receiving and reſting on Chriſt, and his Righteouſneſs, is the alone Inſtrument of Juſtification*, is another great Error. For as *Faith* may well be compared to one Hand of the Soul, whereby it receiveth and embraceth the Lord Jeſus Chriſt; ſo *Love*, which is an inward Evangelical Grace and Virtue, that is ſhed abroad or infuſed into the Soul, by the holy Ghoſt, may be compared to another Hand and Arm, whereby it doth receive and embrace him. And all the inward Evangelical divine Virtues and Graces that are wrought and begot in the Soul, by the holy Spirit of Chriſt, are, ſo to ſpeak, as a whole intire Body, conſiſting of many Members, whereby the Soul doth embrace and cleave unto the Lord Jeſus Chriſt; and thus a perfect Union cometh to be witneſſed betwixt the faithful Soul, and the Lord Jeſus Chriſt, when it is joined unto him, receiveth him, and cleaveth

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unto him, not by one ſingle Grace or Virtue, called *Faith*, but by all other divine Graces and Virtues, which make up a whole intire Body, having many Members and Joynts, whereby the Soul cleaveth to him, as one ſtreight Line is joyned to another, or as one ſtreight Body to another, not in part only, but in all parts. And thus alſo doth the Lord Jeſus Chriſt embrace the whole Soul in all its ſpiritual and divine Powers and Virtues, that he hath freely conferred upon it: And hence it is, that true Believers are ſaid to put on the Lord Jeſus Chriſt, as a man putteth on a Garment. Now he that putteth on a compleat or intire Garment, every part of his Body cleaveth to it; even ſo the Soul that putteth on Chriſt, cleaveth to him by all its ſpiritual Members, which are the divine Evangelical Virtues, wrought in it by the holy Spirit of Chriſt, even as the Sins and evil Luſts are called the Members on Earth, *Col.* 3. 5.

6. But though real inward *Holineſs* and *Righteouſneſs*, as well as *Faith*, be the Inſtruments, whereby men are juſtified, yet they are not the Foundation and Ground of Juſtification, but the Lord Jeſus Chriſt alone, even Jeſus of *Nazareth*, who dyed for our Sins, without the Gates of *Jeruſalem*, and roſe again in his intire and perfect Obedience and Righteouſneſs, is the alone and only Foundation and ground of Juſtification, on which the Souls of all the Faithful are to reſt for Juſtification, and Remiſſion of all Sin; and therefore no man is to reſt or relie upon the beſt

Works, or Righteouſneſs, or Obedience, that he doth or can do, even when helped to perform the ſame, by the help of the holy Spirit: For this were to put good Works in the room of Chriſt, which ought not to be; for no Works of Righteouſneſs or Holineſs done by us, even by the help of the holy Spirit, is the Foundation of the Saints *Faith*, or *Juſtification*, but Chriſt alone, and the *free Love*, *Mercy*, *Grace* and *Favour* of God the Father revealed in him, and by him, through the holy Spirit. For ſeeing all men generally have ſinned, no mans beſt Obedience for Sin formerly committed, can be a Ranſom unto God, but Chriſt alone is the Ranſom, even he who was Crucified, and roſe again, (1 *Pet.* 3. 18.) *The Juſt having ſuffered for the Unjuſt, that he might bring us unto God.* And as no man can redeem the Soul of his Brother, ſo, nor can he redeem his own Soul; *For the Redemption of the Soul is precious, and ceaſeth forever*, Pſal. 49. 8. *viz.* to be the Work of man, but it is only and alone the Work of him, who is both God and Man, according to verſe 15. *But God will redeem my Soul from the Power of the Grave, for he ſhall receive me, Selah.* See further theſe other Scriptures, *Epheſ.* 1. 7. *Col.* 1. 14. *Heb.* 9. 12, 15. *Gal.* 3. 13. 1 *Pet.* 1. 18. *Rev.* 5. 9. *Mat.* 20. 28. 1 *Tim.* 2. 6. *Job.* 33. 23, 24.

7. And ſeeing Remiſſion and Pardon of Sin for Chriſt's ſake, is a part or branch of *Juſtification*, as theſe Faith-publiſhers do acknowledg, and that repentance is of ſuch neceſſity, that none

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may expect pardon without it, as they confeſs, *cap.* 15. *ſect.* 3. Is it not very manifeſt, by their own Confeſſion (though in plain contradiction to their own Doctrin) that Repentance is a neceſſary Inſtrument and Condition whereby to obtain Juſtification. And indeed the Scripture layeth equal weight upon Repentance and Converſion, as it doth upon Faith, in order to obtain Remiſſion or Pardon of Sins, *Acts* 3. 19. *Repent ye therefore, and be converted, that your Sins may be blotted out.* Acts 26. 18. *To turn them from Darkneſs unto Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins,* &c. And when the Scripture ſaith, *Titus* 3. 5. *Not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us.* It is clear, that Works before, or without true Faith are underſtood, and not the inward Work of Sanctification, as is clear from the following Words, *by the waſhing of Regeneration, and renewing of the holy Ghoſt.* And if the real inward Work of *Sanctification* and *Obedience* had not been neceſſary to Salvation, the Scripture would not have ſaid, *Work out your Salvation with Fear and Trembling: And if ye through the Spirit do mortifie the Deeds of the Body, ye ſhall live.* And therefore when *Paul* doth ſo earneſtly plead that men are not juſtified by the Works of the Law, it is evident, he doth only exclude theſe legal Performances and Obſervations that the *Jews* reſted in, who had not Faith in Chriſt. And that no Works, however ſo good or holy, being performed by men, ought

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to be reſted in, as a Foundation or ground of Juſtification; for that were to exclude Chriſt, and make his Death of no effect. And again, when *James* doth plead ſo earneſtly, that *men are juſtified by Works, and not by Faith only*, giving an inſtance in *Abraham* and *Rahab*, he only placeth Faith and Works together (*viz.* ſuch Works as accompany true Faith, and work together with it) as neceſſary Inſtruments and Conditions, whereby to obtain Juſtification, but not to be the Foundation thereof.

8. And whereas *Paul* generally ſo much uſeth that manner of Speech, of *Juſtification by Faith*, it is manifeſt that by Faith, he doth not mean only that ſingle Virtue called *Faith*, but as by way of *Synecdoche*, the moſt eminent, or noted part, is put for the whole, as when in Scripture as well as in common Speech, the Head of a man is put for the whole man, *Ezek.* 33. 4. *Ezek.* 17. 9. Even ſo by Faith, the Apoſtle in theſe places doth mean the whole complex or ſyſteme, or intire Body of the Evangelical Virtues and Graces, whereof Faith is as it were the Head, and is firſt in order of Nature, at leaſt, in reſpect of the other; and ſometimes alſo by Faith he underſtandeth, the whole Evangelical Diſpenſation and Doctrin, as eſpecially in that noted place, *Gal.* 3. 23. *But before FAITH came, we were kept under the Law*, &c. And verſe 5. *But after that FAITH is come*, &c. Where certainly *Paul* doth not mean only that ſingle Virtue, called *Faith*, but the whole Evangelical Diſpenſation, with

with all the ſpiritual Gifts and Graces of it. And again, *Gal.* 3. 2. *Received ye the Spirit by the Works of the Law, or by the hearing of Faith?* which hath the ſame ſignification. And thus in common Speech among *Chriſtians*, and *Chriſtian* Writers, the *Chriſtian* Faith doth ſignifie the whole *Chriſtian* Religion and Obedience; and ſo Unbelief in Scripture is put for all other Sin that Men generally are under, before they believe, as *Rom.* 11. 32.

9. True Faith in Chriſt Jeſus, (on whom alone the Soul reſteth, as on the true Foundation for Juſtification, and all other divine and ſpiritual *gifts* & *bleſſings*) is not only a believing in him, as he is the *Word*, which was in the beginning with God, and is God, by whom all things were made, and which was in all the Prophets, and faithful and holy Men in all Ages, but as the ſame Word did take Fleſh, and was God manifeſt in the Fleſh, juſtified in the Spirit, &c. 1 *Tim.* 3. 16. which *Paul* called, *The great Myſtery of Godlineſs*, to wit, *Chriſt crucified, and riſen again, made of a Woman, made under the Law, the Son of God, that did come in the likeneſs of ſinful Fleſh, made like unto us in all things, Sin excepted; who being in the form of God, and thought it no Robbery to be equal with God, humbled himſelf, and took upon him the form of a Servant; and was found in the true Form and Nature of a Man, the Seed of* Abraham *and* David, *conceived by the holy Ghoſt, and born of the Virgin* Mary, *at* Bethlem, *in the Land of* Judah. And thus the true Faith doth not divide Chriſt,

Christ, but receiveth him, and joyneth the Soul unto him entirely, to wit, the whole and intire Christ, both as he did come outwardly in the Flesh, and as he did, and doth inwardly come in the Spirit; and as the said true Faith doth not divide him, so nor doth it divide his Offices, but taketh or receiveth him in all his Offices, as *King*, *Priest* and *Prophet*, *Shepherd*, *Physician*, *Husband*, &c. And as he is called (*Jerm.* 23.6.) *The Lord our Righteousness*, in Scripture; so as none can have him to be their Righteousness and Justification, but who have him to be their Lord, King and Ruler in them, and their Sanctification, Wisdom and Redemption. And thus every truly believing Soul, is as the true Mother of the Child, who would not have the Child divided; but she who was not the true Mother of the Child, she would have the Child divided; a true Figure of all false *Christians*, who would have Christ divided, and say, *They believe in Christ without them*, but do not believe and receive Christ within them, as God the Father doth inwardly reveal him; or as *Ranters*, and other high Notionists, who pretend to believe in Christ, as he is the Word and Light in them, but slight and blaspheme against Christ that was crucified without them. Whereas the true Believer doth both believe in Christ, and receive Christ, as he came in the Flesh, and was crucified for our Sins, and rose and ascended into Heaven, and is now in Heaven glorified, in the intire and perfect Nature of man, in Soul and Body, appearing

ing in the preſence of God for us, our Advocate with the Father, and alſo doth believe in him, and receive him ſpiritually, to live and dwell in his Heart, as he is the Lord that Spirit, and the ſecond *Adam*, or heavenly Man, the quickning Spirit, who is the true ſpiritual Meat and Drink to every believing Soul, even as Chriſt ſaid, *I am the true Bread of Life, he that eateth me, ſhall live by me.*

10. And this true Faith, in the leaſt true meaſure of it, as it is an act or exerciſe, hath aſſurance in it, of the Love and Mercy of God revealed in Chriſt Jeſus; and true infallible Aſſurance is of the very Nature and Being of true Faith, as it is exerciſed on Chriſt, its true and proper Object and Foundation, and upon the Love and Mercy of God the Father revealed in Chriſt; hence *Paul* ſaid, *That his Goſpel came unto theſe to whom he preached, not in Speech only, but in Power, and in the holy Ghoſt, and in much Aſſurance*, or as the *Greek* hath it, *much full Aſſurance*, 1 *Theſ.* 1. 5. And he ſaid further, *his Preaching was in the Demonſtration of the Spirit, and of Power*, 1 Cor. 2. 4, 5. *That their Faith ought not to be in the Wiſdom of Man, but in the Power of God*: And this was ſure footing, and had aſſurance in it, as the building on the ſure Rock. But they who deny all inward new Revelation of the Spirit, its no wonder they deny that Faith hath Aſſurance in the Being and Nature of it. But without divine inward Revelation, which begetteth Aſſurance, there is no true Faith, but only

only Opinion, or Conjecture, seeing there is no midst betwixt Assurance and Opinion, or Conjecture; and therefore these Faith-Publishers, have denyed the true Faith of God's Elect, when they say, *It may be without Assurance, and that infallible Assurance doth not belong so to the essence of Faith, but that a true Believer may wait long, and Conflict with many Difficulties, before he be partaker of it*; see Chap. 18. Sect. 3. And it is yet as strange, that they affirm, *That a Man without divine new Revelation* (which here they call *Extraordinary*, although in their first Chapter, they have denyed all new divine Revelation, even since the Apostles) *can be infallibly assured, that he is in favour with God*; the which Assurance they seem to ground upon the *inward Evidences of the Graces of God, and the Testimony of the Spirit of Adoption, witnessing with our Spirits that we are the Children of God.* But whether this be not a manifest Contradiction, one while to assert the necessity of the inward Evidence of Grace, and the Testimony of the Spirit witnessing with our Spirits, that we are the Children of God; and another while, yea, with the same Breath, to deny all inward Revelation of the Spirit; and to say, *the Spirit worketh only effectively, and not objectively, and therefore is only* medium incognitum assentiendi, to wit, an unknown Principle of assenting, let the wise in heart consider and judge. For seeing no place of Scripture, telleth us, that we have these infallible marks of God's Children, and yet the Spirit doth tell, or witness it, to or together

together with our Spirits; this certainly is a *novum effatum*, or new Truth, or saying, no where either expreſly or conſequentially contained in the Scripture; or if they ſay it is contained in Scripture, at leaſt conſequentially, to wit, that *J. D.* or *J. C.* hath the infallible marks of a Child of God, let him produce it, or any for him, which they ſhall never be able to do. It is wonderful, that theſe Men have ſuch inveterate Prejudice againſt divine inward Revelation, that rather than aſſent to ſo bleſſed and comfortable Doctrin, they will run into the moſt palpable Non-ſenſe and Contradiction. And when they ſtart from the Teſtimony of the Spirit, as implying divine inward Revelation, they run at laſt to the Teſtimony of a Man's own Heart and Conſcience, not well conſidering that the bare Teſtimony of a Man's Heart and Conſcience cannot infallibly aſſure him, or if it could, it is no divine Teſtimony, but only human, and therefore no true object of divine Faith.

11. But as the leaſt true meaſure of Faith, as it is lively acted or exerciſed upon Chriſt inwardly revealed, hath an infallible Aſſurance in it; ſo this Aſſurance doth only reach to the preſent ſtate of Faithfulneſs, as it is continued in, until it pleaſe God to reveal to the Soul, that it ſhall be preſerved faithful to the laſt, which ſo high degree of Aſſurance, many true Believers have not attained unto,

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God reserving that to such as he counteth worthy to reveal the same. But the first degree of Assurance, to wit, whereby the Soul is infallibly assured, that for the present, it is in the way and state of Salvation; and as it abideth, and continueth to walk in that living Way and Path it hath begun in, it shall be eternally saved, is a very blessed and comfortable degree, and such as for which every Soul that hath it, has great cause to praise God. Nor doth this degree of Assurance hinder, but that the Enemy of the Soul's peace may raise up Clouds and Fogs of doubting and unbelief, which may for some time obscure that Assurance, if the Soul be not duely watchful, and diligent to retain the same.

CHAP.

CHAP. VIII.

Whether true beginnings of Sanctification can be fallen from totally? And whether it is true, that no Man by any Grace of God given him, or to be given him in this Life, can perfectly keep the Commandments of God, but doth daily break them, in Thought, Word and Deed?

1. THat real and true beginnings of *Faith*, and *Sanctification*, or *true* and *real Righteousneſs* may be fallen from, is clear from many Teſtimonies of the holy Scripture, eſpecially *Heb.* 6. 4, 5, 6, 7, 8. Where, *firſt*, is deſcribed the ſtate of ſome, who do fall away, what it was before they ſo do; as 1*ſt*. that they were enlightned, ſo as to have taſted of the heavenly Gift; 2*dly*. to have been made partakers of the holy Ghoſt; 3*dly*. to have taſted the good Word of God, and the Powers of the World to come; and ſurely, all this could not be without ſome real beginning of *true Sanctification*. *Secondly*, the ſtate of ſuch is deſcribed, when, or after they do ſo fall away, that *they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame*; and alſo the great danger they are in; ſo that it is impoſſible to renew them again

unto Repentance: But how far this Impossibility doth extend, whether to a simple Impossibility, or only in some respect, is not the present business to determin, and to the same purpose the Author writeth, *Heb.* 10. 26, 27, 28. *Thirdly*, The Apostle *Paul* in his Epistle to the *Romans*, Chap. 11. doth not only affirm, that many *Jews* and People of *Israel*, who were the natural Branches, were broken off from the Root (which Root is Christ) by unbelief, but warneth the believing *Gentiles*, of their great danger, also to be cut off, if they did not keep in holy fear and watchfulness, see Verse 20. 21, 22. *Fourthly*, The Apostles, *Peter* and *Jude* set before the *Christians*, the fearful Examples of the fallen Angels, and of the old World, and also of the People of *Israel*, who were saved out of *Egypt*, to be a warning and caution unto them, lest they should fall after the same manner. Now the fall of the Angels, was a total falling away, and so was that of *Israel* in the Wilderness, who though they did eat that spiritual Meat and drink that spiritual Drink, to wit, the Rock that followed them, and that Rock was Christ, as *Paul* expressly declared, 1 *Cor.* 10. yet were overthrown in the Wilderness for their *Idolatry*, *Fornication*, and other great Sins, they were destroyed of the Destroyer; so that in that day, God did swear against them, they should not enter into his Rest; see 2 *Pet.* 2. throughout, compared with *Jude*, and 1 *Cor.* 10. throughout. *Fifthly*, The Parable of the Seed that was sown

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in the ſtony and thorny Ground, that ſprang up, and afterwards whithered, did ſignifie (as Chriſt expreſly did expound it) ſome that believed for a time, and afterwards did fall away. And this Faith was not altogether a falſe Faith, otherwiſe it had not been blame-worthy in them, to have left it, or caſt it away; for it is rather commendable, than reproveable, to caſt away what is falſe and hypocritical, and not real: Nor doth it argue, that their Faith was not true or real, that it ſprang up in the ſtony and thorny Ground. For many that are real and ſincere Believers, at their firſt believing, feel their Hearts to be both ſtony and thorny Ground, and yet with diligence and labour, through the Power and Grace of God, come to get their Hearts in proceſs of time, ſo changed and renewed, that they become good Ground, and bring forth good Fruit to the end: So the more ſtony and thorny that the Heart is, the more labour is to be uſed to make it good, which by the Grace of God may well be done. *Sixthly*, The Parable of the ten Virgins, five whereof were fooliſh, hath the ſame ſignification, for theſe five fooliſh Virgins had ſome Oyl in their Lamps, but not being wiſe to get enough, they ſpent what they had, and ſo their Lamps went out; for though they had Oyl in their Lamps (otherwiſe their Lamps could not have gone out) yet they had not in their Veſſels, as the wiſe Virgins had, and ſo when they were called at midnight, to meet the Bride-groom, they had no Oyl at all, nei-

ther in their Lamps, or Veſſels; ſee *Mat.* 25. from Verſe 1. to 12. *Seventhly*, It is expreſly ſaid, *Ezek.* 18. 24. and 26,27. *When a righteous Man turneth away from his Righteouſneſs, and committeth Iniquity, he ſhall die. And again, when the wicked Man turneth away from his Wickedneſs, and doth that which is lawful and right, he ſhall live.* And *Eighthly*, The example of *David* is a moſt clear Inſtance, who fell from his Integrity, by theſe two great and capital Sins of *Adultery* and *Murther*, and brought Death upon him; and had not God renewed him again by Repentance, and reſtored him, he had dyed in his Sins, and periſhed; and this fall of his was total, though not final, becauſe God reſtored him before he dyed. But to ſay, as theſe Faith-publiſhers ſay and affirm, That *no Men once ſanctified in the leaſt meaſure, can fall totally from their Sanctification, though committing Murder and Adultery, as was the caſe of* David (ſee Cap. 17. Sect. 1. and Cap. 11. 5. of their Confeſſion) *nor from their Juſtification*, is not only a moſt falſe and pernicious Doctrin, but a moſt wonderful piece of Confuſion. For if he that is both Murderer and Adulterer in the very act, and remaining in that or theſe Sins, without Repentance for ſome time, are really Saints, and juſtified; then who may be ſaid not to be Saints? Or what difference is there betwixt the Saints, and no Saints, betwixt the godly and the wicked, good men and evil men? If a man that is both Murderer and Adulterer, be a real Saint, and a juſtified man, then the worſt

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of men may generally believe they are true and real Saints, and ye cannot convince them of the contrary? For by what means can they be convinced thereof? Tell them of their Sins, *Lying*, *Stealing*, *Drunkenneß*, *Swearing*, *Murther* and *Adultery*, none of all this, according to this wicked Doctrin, doth prove them to be no Saints, or that they have not true Faith; and therefore if they die in theſe groſs Sins, they muſt go to Heaven immediately; becauſe they ſhall die in Faith, they ſhall die ſanctified and juſtified men; than which I know no greater Confuſion, and daubing with untempered Morter, and ſewing Pillows under Peoples Arm-holes, like the falſe Teachers of Old, and prophecying ſmooth things unto People in their Sins, and flattering them, yea, imboldning and encouraging them to Sin: And no doubt, many are wofully imboldned and encouraged to run into Sin, and exceſs of Sin by ſuch *poyſonous Doctrin*, that theſe falſe Teachers feed them with, that is like ſweet Poyſon, that though it be ſweet to the Fleſh, yet it kills the Soul: Doth not the Scripture ſay, *The Soul that ſinneth ſhall die, and the Wages of Sin is death*? And as every Sin doth in ſome meaſure kill the Soul, ſo great Sins, ſuch as *Murder* and *Adultery*, than which we can hardly ſuppoſe any greater (unleſs that unpardonable Sin of *Blaſphemy* againſt the holy Ghoſt) do wholly kill and deſtroy the Soul, inſomuch that if any ſuch Soul ever be ſaved, it muſt be by a new Creation, and renewing; and of this

David was well ſenſible, when, after God was pleaſed ſpiritually to viſit and awaken him again, he prayed unto God, ſaying, *Create in me a clean Heart, O God, and renew a right Spirit within me*, Pſal. 51. 10. And thus according to theſe falſe Teachers, there is no mortal Sin, that any Soul once quickned in the leaſt degree, can commit; and the ſame Sin that is mortal in the unbeliever, is not mortal in him that once was a believer, as *Murder*, *Adultery*, yea, *Inceſt*, or worſe, is no mortal Sin, in one, and yet is a mortal Sin in the other. Doth not this looſe the reins to all ſorts of Wickedneſs, and make God a reſpecter of Perſons, and Faith a ſort of Proof, that though men, once having Faith, commit the worſt ſort of Sins, as *Murder*, *Adultery*, *Inceſt*, *Rapine*, yet their Faith is a ſort of proof unto them, that none of theſe Sins doth or can kill them? They are ſtill Saints for all this, and juſtified in the ſight of God; and if Saints, then good enough to be your Church-Members, yea, Members of the *Independent* or *Congregational Church*. Why? what doth hinder, but they are as real and lawful Members of the Church as any others? And if Murderers and Adulterers, while ſuch, are ſtill Saints, and qualified to be your Church-Members, it is no wonder that your Church be large, and have a great number of Members. It is no great difficulty to be a Member of that Church, when a Murderer, an Adulterer can be a Member of it. Is this your pretence to Reformation? And why, ye eſtimate your Church

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more holy than the Church of *Rome*? But is not your Church and Doctrin in this respect much more unholy? For the Church of *Rome* saith, *All gross, or great Sins, as Fornication, Adultery, Murder, and the like, are really mortal Sins, in all that commit them, without respect of Persons; and whoever commit such Sins are fallen from their state in Grace.* And so saith the Scripture, 1 *Cor.* 6. 9, 10. *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers,* &c. *shall inherit the Kingdom of God.* The which Kingdom of God is a state of Grace, as well as of Glory. And here we see the Apostle *Paul* maketh no distinction betwixt one that hath formerly believed, and one that hath not believed, but without distinction, or respect of Persons, he concludeth in general against them all, that while such, they cannot inherit the Kingdom of God. But according to this *Westminster* and *New-England* Confession of Faith, Fornicators, and Murderers, and Adulterers, that have at any time once believed, do still inherit the Kingdom of God, to wit, a state of Grace, which is, in a true sense, the Kingdom of God, and is frequently so called in Scripture. And thus it doth most evidently appear, that their Doctrin in this particular is Antichristian, and contrary to the Doctrin of the holy Scriptures. And to say, that Murder or Adultery in him that hath once truly believed, is not a mortal, or killing Sin, but is a mortal Sin in him that hath not believed, is not only to make God a respecter of Persons in the worst sense, but to

extenuate the Sin in the Believer, and to aggravate it in the Unbeliever, contrary to the Scriptures Teſtimony, which doth aggravate any Sin, that Men having once believed, fall into, more than in unbelievers, as is clear from 2 *Pet.* 2. 20, 21.

2. And as for the Scriptures, they bring in their ſaid Confeſſion, to prove their falſe Doctrin, let them be impartially examined, and they will be found to prove no ſuch thing; ſome of them being expreſly conditional, as that in 2 Pet. 1. 10. *For if ye do theſe things, ye ſhall never fall.* Here it is only promiſed conditionally, but not abſolutely, that they ſhall not fall, to wit, *if they give all diligence to add to their Faith Virtue*, &c. Verſe 5. And this ſerveth them not only from falling totally, but from falling indefinitly or univerſally, ſo as not at all to fall; for he ſaith not, *Ye ſhall not fall totally*, But, *Ye ſhall not fall.* And there are many other Scriptures, that though they do not expreſly mention the Condition, yet do Imply it, and are to be expounded by other Scriptures that do expreſs it.

3. It is readily and willingly granted, that there is a ſtate in *Holineſs*, or *Sanctification*, that may be attained and grown up into, wherein men cannot fall away totally from a ſtate of Grace; but as they cannot fall away totally, ſo they cannot commit any groſs or great Sin, which in the Scripture phraſe, is commonly called *Sin*, to wit, a *heinous Sin*, or *Crime*, which *John* calleth, *A Sin unto Death*, 1 *John* 5. 16, 17. And here

here he distinguisheth betwixt a Sin unto Death, and a Sin that is not unto Death, *viz.* that doth not totally slay the Soul's Life, but woundeth it, and killeth only in part, as some small wandring or evagation of mind, or giving way (through slackning the Watch) unto a vain Thought, for some small time; something of Anger, or Passion, upon some sudden occasion; something of glorying in Sufferings, or Services, or Knowledge, or in spiritual Attainments; something of too forward and hasty Zeal, and divers like sudden Motions, that a gracious and godly Soul may be tryed and afflicted with, that are as Thorns in the Flesh and do wound and afflict the Soul, but are not suffered to proceed so far, as to carry it forth into any secret or open gross Crime, either inwardly in the Heart, or outwardly in Word or Deed. Hence both in the Old and New Testament, we find divers kinds and degrees of Sin, more or less heinous, and these expressed by divers both *Hebrew* and *Greek* Words: The more heinous are called, *Iniquities*, *Ungodlinesse*, *Impiety*, *Unrighteousnesse*, *Perverseness*, *Rebellion*; and others of an inferiour Nature, are called, *Trespasses*, *Debts*, *Omissions*, *Faults*, &c. Now the least kind or degree of Sin doth weaken and wound, yea, kill in part the Soul's spiritual Life, as when in the natural Body some Member is mortally wounded, and killed, and yet the whole Person is not slain thereby; but all gross Sins, such as *Fornication*, *Adultery*, *Murder*, *Theft*, *Robbery*, &c. make havock, waste and destroy the

the Soul's Life, and kill the whole man, whom, notwithstanding, God in his infinite mercy may and doth, at times, restore. For we read of no Sin unpardonable, but that of Blasphemy against the Holy Ghost, and doing despite to the Spirit of Grace. And such who are come to this noble degree and state of *Sanctification*, are described, *Psal.* 119. 2, 3. *Blessed are they that keep his Testimonies, and that seek him with the whole Heart, they also do no Iniquity, they walk in his ways.* And such have their Calling and Election made sure unto them; such are not meerly or barely Servants, nor Sons of the Bond-woman, but Sons of the Free-woman, and throughly renewed and born of God, *who doth not commit Sin, for his Seed remaineth in them,* 1 John 3. 9. *And he cannot sin, because he is born of God.* For indeed to him that is born of God, Sin is contrary to his new Nature, as much as Holiness or Righteousness is contrary to the Devil's Nature, or as one contrary thing can be to another, as it is contrary to a Fish to live on dry Land, or for a Sheep or Dove to live in the bottom of the Seas. But whoever commit any gross thing, as *Fornication, Murder, Adultery, Theft, Robbery, Perjury*; &c. never arrived to this pure and perfect state of Sonship, were but Servants, and not purely and perfectly Sons; and yet the state of the Servant is a true and good state in its place, and as faithfully improved, leadeth on infallibly to the state of pure and perfect Sonship; and such who have attained to this pure and perfect

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ſtate of Sonſhip, can ſay with *Paul*, Gal. 4. 31. *So then Brethren, we are not Children of the Bond-woman, but of the Free.* And with *John*, 1 *John* 2. 19. *They* (to wit, ſuch who were not true Sons, but at beſt only Servants) *went out from us, but they were not of us*, &c. To wit, Sons and Children of the Free-woman, or the Children of the New Covenant, they were only of *Hagar*, that ſignifieth the Law, or firſt Covenant. And to conclude, the Righteouſneſs and Holineſs of the firſt Covenant, may be totally fallen from, ſuch as was that of the Angels, who fell, and *Adam* the firſt man, he fell totally, and ſo may they who are not further advanced, than to bear the Image of him, the earthly *Adam*; but the Righteouſneſs and Holineſs of the New Covenant, (ſuch as they attain unto, who are throughly born of God, and are made Overcomers and Conquerors, yea, *more than Conquerors*, as the Scripture phraſeth it, and are made conform to the Image of Chriſt, the ſecond *Adam*, the Lord from Heaven, heavenly) cannot be fallen from, or loſt; ſuch having overcome, are made Pillars in the Houſe of God, ſo as no more to go out, *Rev.* 3. 12. And to this ſtate only do all theſe places of Scripture relate, that hold forth and imply a ſure and abſolute ſtedfaſtneſs in Holineſs and Righteouſneſs. But who are thus far advanced, and who are not, although infallible Signs and Marks of diſtinction may be given of theſe two ſo differing ſtates, God only infallibly knoweth, and they to whom

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he doth reveal it: For it is God that must make known by the inward Revelation of his holy Spirit, who hath these marks, otherwise men may presume to have them, when they have them not. And of these infallible Signs and Marks, some of them are to *love God with the whole Heart*, to *love him purely and perfectly*, to *love him for himself*, and to *desire to enjoy him*, as he is a *God of Holiness*, *Purity* and *Righteousness*, more than for Gifts, or Comforts, or Rewards, that are of an inferiour Nature; to *hate* and *fear Sin*, more than all punishment for Sin; to have no inward inclination, or desire to revenge Injuries, but most willingly and heartily to *forgive* and *bear* them; to *love Enemies*, from the very inward ground and bottom of the Heart, and always to render *good* for *evil*, and *blessing* for *cursing*. Now he that is in the state of a meer Servant, or Son of the Bond-woman, may endeavour to practice all these things in Word and Deed, as outwardly, and may have many inward wrestlings, and endeavours inwardly to bring his Heart to the inward Conformity of this most holy and spiritual Law; but until he be more inwardly changed and renewed, and born again by a second inward Birth, he cometh not up in Heart and Soul to this inward Purity, but feels a secret defect within him, of this so perfect Righteousness, that is wholly Evangelical.

4. Next

4. Next as to that other Queſtion mentioned in the Title of this Chapter, *viz.* Whether it is true, *That no man by any Grace of God given him in this Life* (which includes all Grace given at preſent, or to be given at any time hereafter in this Life) *can perfectly keep the Commandments of God, but doth daily break them, in Thought, Word and Deed.* The Faith-publiſhers of *Weſtminſter* and *New-England* do poſitively & expreſly affirm it, in anſwer to Queſtion 149. larger *Catech.* and *Cap.* 16. *Sect.* 5. they farther ſay, *That the beſt Works of the Saints, which proceed from the Spirit of God, as they are wrought by them, are defiled.* The which Aſſertions have ſeemed ſo groſs to divers of their Church-Members, that they could not believe, that their Catechiſm and Confeſſion of *faith* ſaid any ſuch thing, until I have got the Book, and both read & cauſed them to read the ſame in their ſaid *Catechiſm* & *Confeſſion* with their own Eyes, and then they were amazed and aſhamed; and indeed it is an aſtoniſhing Doctrin, eſpecially to ſay, *That the good Works of God's holy Spirit are defiled in or by the Saints.* It is ſuch a *Chimera*, or Contradiction, as to ſay, one and the ſame thing can have the perfect ſhape of a man, in all his parts and Members, without any defect or redundancy, as to ſay, a perfect Man, and yet alſo have the ſhape of a Dog, Aſs or Hog, at the ſame inſtant. For they ſay, *As it is the Work of God, it is perfect; and as it is the work of Man, it is imperfect and Sin, and that totally.* For they do not mean, that one part of the work

work is God's, and that is perfect, and another part is Man's, and that is imperfect; but that the whole work, as it is God's, is perfect, and as it is Man's, even the same whole work is defiled and imperfect, yea, Sin: What greater piece of Nonsense and Contradiction can be imagined? as who would say, the Snow is perfectly white in one sense, and yet black in another sense, or the Fire is hot in one sense, but cold in another? And another as great an absurdity they have affirmed, *That these defiled and sinful works of the Saints, God doth accept them, looking upon them in his Son, though in God's sight, they are defiled and reproveable.* Is not this to represent God (to speak with reverence) as looking with a deceiveable Eye, as one that looks upon an Object, through a Green or Red Glass, it seemeth Green or Red, although it be not really so? and is it not to make Christ a meer Cloak to Sin, or blind to hide it from God's all-seeing Eye, or if not to hide it, yet for God to accept that for good and holy, which is not really so, and so to give a false judgment, and to call evil good, which God abhorreth? And is not this *Antinomian* like, who say, *God seeth no Sin in them, though they Lye, Swear falsly, drink, drunk, steal, whore,* &c? yea, *Ranter* like, for they say, *God seeth no Sin in them, because he looks upon them in Christ.* But surely, in whomsoever Sin is, God and Christ seeth it, and cannot accept it, and Christ himself judgeth and condemneth all Sin. And as for their alledged Proofs from Scripture,

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they are meerly wrested and abused, as the Impartial Reader may perceive, with small Examination. The first place they cite in their larger *Catechism*, answ. to Quest. 149. is *James* 3. 2. *For in many things we offend all.* But to this I answer, 1*st*. He doth not say, *in all things*, as these Faith-makers say, That *all the best Works of the Saints are defiled, and they sin in them all.* 2*dly*, He doth not say, *We shall, and must always offend, and can do no otherwise by any Grace of God, so long as we live.* 3*dly*, It is to be considered, that the Apostle *James* writes this Epistle in general to the twelve Tribes, who were not generally come to a state of Perfection, and of such it may be said, they offend in many things, to wit, such as are weak in Faith; and though he use the first Person of the plural Number, saying, *We*, this doth not prove that he doth understand himself, more than when he saith, Verse 9, *Therewith* (to wit, the Tongue) *curse we Men.* For *James*, to be sure, was no such Man, both to bless and curse with the same Tongue or Mouth; for thus he expostulates with them, *My Brethren, these things ought not so to be*; *Doth a Fountain send forth at the same place sweet Water and bitter?* The next place they cite, is *John* 15. 5. *For without me ye can do nothing.* This proveth indeed, that no Man without the Grace of Christ can do any good; but it proveth not, that by the Grace of God he cannot do that which is good. Surely *Paul* was not of these Mens Faith, who said, *He was able through him that strengthned him*, viz. Christ

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to do all things. The next place they cite, is *Eccleſiaſtes* 7. 20. *There is no Man that doth good, and ſinneth not.* To this it is anſwered; *firſt*, The Tranſlation doth as well bear it in the potential Mood, and may not Sin; the *Hebrew* Word being in the Future, which is at times put for the potential Mood, as *Pſal.* 22. 17. the Word in the *Hebrew* is יחסרו the Future: *Secondly*, It is readily granted, that there is a time or ſtate wherein Men generally do ſin, until a ſtate of Perfection be attained, which was not generally attained in the time of the Law, or Old Teſtament, for the Law made nothing perfect, and it is ſaid to be weak, although no doubt, there were ſome excellent and perfect Men in that time, but they did not attain to that Perfection by the Law, but by Faith in Chriſt. Another place they cite, is *Gen.* 6. 5. *And God ſaw that the Wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.* Anſwer, This is very impertinently here alledged, for it ſpeaketh only of that Generation of Men in the Old World, that were ſo exceedingly degenerated, that God was provoked to drown them with the deluge of Waters. But this doth not prove that it is ſo with the Saints; yea, *Noah* is expreſly excepted, Verſe 8. *But* Noah *found Grace in the Eyes of the Lord.* And verſ. 9. *Noah was a juſt Man, and perfect in his Generation*; *and* Noah *walked with God.* Another place they cite, *Rom.* 3. 9. Anſw. This place is as impertinently alledged

ledged as the former; for it is plain, that *Paul* there deſcribeth the condition of Men, both *Jews* and *Gentiles*, as they are generally under the Law, and before they have Faith in Chriſt, as is clear from Verſe 19. *Now we know, that what things ſoever the Law ſaith, it ſaith to them who are under the Law.* But no where can it be found in Scripture, that there are none of theſe who are under Grace, that are righteous Men, and made free from Sin; but the contrary is manifeſt, which expreſly teſtifieth of many righteous and perfect Men, in their Generation, both before and after Chriſt came in the Fleſh, who pleaſed God, and were Men of good Hearts, and good Lives, and eſpecially *Enoch* is recorded, to have walked with God by Faith, of whom nothing blame worthy is mentioned in any one particular. And Chriſt ſpeaking of good men, ſaith, *A good Tree cannot bring forth evil Fruit; and a good Man out of the good Treaſure of his Heart bringeth forth good things.* But to apply theſe words, *Rom.* 3. 9. and the following words, to the Saints generally, as theſe Faith publiſhers do, ſuits more with *Ranters* than ſober *Chriſtians*; ſee and well conſider the words, from Verſe 10. to Verſe 19. *There is none Righteous, no, not one; there is none that underſtandeth, there is none that ſeeketh after God; they are gone out of the way, they are together become unprofitable; there is none that doth good, no, not one: Their Throat is an open Sepulchre, with their Tongues they have uſed Deceit; the poyſon of Aſps is under their Lips, whoſe Mouth*

is full of Cursing and Bitterness; their Feet are swift to shed Blood, Destruction and Misery are in their ways, and the way of Peace they have not known: there is no Fear of God before their Eyes. O ye *Presbyterian* and *Independent* Teachers of *New-England* and Old! How are ye not ashamed to apply these words to all God's true Saints? Yea, to the best that ever lived in the best state; and to bring them as a proof against the possibility of the Saints perfection in this Life: For if these Words do hold forth the best condition of the Saints, that ever they were in upon Earth, ye may as well say, all Men, yea, the worst of Men are Saints, or the Saints are the worst of Men, and there is no difference of Men at all, but all are equally *wicked*, equally *ungodly*, *unholy*, *unrighteous*, which is indeed the plain and express Language of *Ranters*, *Libertines*, *Atheists*, some of whom to the wounding and loathing of my Soul, I have heard so affirm: But we cannot grant unto you, that any of God's Saints are in that state and condition described by *Paul* in that place, *Rom.* 3. from verse 9. to verse 19, and 20. which Words he citeth out of some of the *Psalms* of *David*, describing the state of Men, as they are in the fallen state, and before the new Birth and spiritual Regeneration in Christ. But thus to confound these so differing states, is to confound Heaven and Earth, yea, rather Heaven and Hell, and to suppose a concord betwixt *Light* and *Darkness*, *God* and *Belial*, *Christ* and *Antichrist*. But let it be known unto you, we

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can allow none of God's true Saints to be such as are there described by *Paul*, *Rom.* 3. from verse 9. to 19. But it doth too much suite and quadrate with many of your supposed *New-England* Saints, who have most bitterly and falsly accused God's Servants, called in scorn *Quakers*, and most cruelly whipped, imprisoned and robbed many of them, and hanged some of them. It may be well enough said of them indeed, *Their Throat is an open Sepulchre; with their Tongues they have used Deceit; the poyson of Asps is under their Lips, whose Mouth is full of Cursing and Bitterness; their Feet are swift to shed Blood, destruction and misery are in their ways*, &c. Take this home to you, and blame not me for the Application, seeing ye make it your selves, and judge it to be your own condition.

5. And that the said Doctrin, viz. *The best of the Saints by the greatest Grace of God given in this Life, cannot perfectly keep the Commandments of God, but doth daily break them in Thought, Word and Deed, and cannot be free from Sin for term of Life, but must sin so long as they live, and are only set free from sinning after Death*, as they expresly word it, in answer to Quest. 89. larger Catechism, is not only warranted by any place of Scripture, but is most expresly contrary to Scripture in many places, and is quite opposite to the very Nature of the New Covenant and Gospel Dispensation, and highly injurious to the Lord Jesus Christ, tending to make void, and of none effect, the very end of his coming,

ing, and to fruſtrate his exceeding rich Grace; and alſo, it is moſt wofully injurious to Mens Souls, not only diſcouraging Men to preſs after Perfection in Holineſs, and Freedom from Sin, but tending to encourage them in ſloath and neglect, to live and die in their Sins, and yet for all this be Saints, and immediately go to Heaven, although they both live and die in their Sins. And *firſt*, That the ſaid Doctrin is expreſly contrary to Scripture, ſee *Rom.* 6. 18. *Being then made free from Sin, ye became the Servants of Righteouſneſs.* And Chap. 8. 2, 3, 4, 5. and Verſe 9. and Chap. 6. 6, 7, 8. *John* 8. 32, 33, 34, 35, 36. *Epheſ.* 4. 13. *Coloſſ.* 1. 28. *Heb.* 7. 19. Next, God did promiſe in the New Covenant, That he would pour *clean Water* upon his People, and they ſhould be *clean from all their Filthineſs* (*Ezek.* 36. 25, &c.) and he would *write his Law in their Hearts*, (*Jer.* 31. 33.) and *put his Spirit in their inward parts*, and *give them a Heart of Fleſh*, and a *new Heart*, and a *new Spirit*, and *put his Fear in their Hearts, that they ſhall not depart from him.* And ſurely all this doth plainly hold forth a freedom from a total ſinning, and that daily in Thought Word and Deed. *Thirdly*, The very end of Chriſt's coming was to ſave his People from their Sins, and not in their Sins, to put an end to Sin, and to finiſh Tranſgreſſion, and bring in everlaſting Righteouſneſs, (*Dan.* 9. 24.) and to do or effect that which the Law could not do, *viz.* to deſtroy Sin, and him who hath the power of Death, to wit, the Devil, *that the Righteouſneſs*

of

of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit, Rom. 8. 4. And the Lord said unto *Paul*, 2 Cor. 12. 9. *My Grace is sufficient for thee.* But if it cannot preserve any Soul, one day, or hour, or moment, from sinning actually in Thought, Word and Deed, it cannot be understood to be sufficient; and *Paul* said, *Where Sin did abound, Grace hath much more abounded, and he was able through Christ that strengthened him, to do all things:* And Christ said, *his Yoke was easie, and his Burden was light:* And *John* said, *His Commandments are not grievous.* But according to these Faith-publishers, Christ's Yoke is so heavy, that none can bear it; for what is it to bear his Yoke, but to keep his Commandments? And if they cannot be fulfilled by Men, and yet many Thousands cast into Hell-Fire for not fulfilling them, they are very grievous, which God forbid we should think. And to say, that God requireth perfect Obedience from any part of Mankind, and yet giveth them no Ability to perform it, and punish them with Hell-Fire, for not doing that which is utterly and absolutely impossible for them do, doth wofully reflect upon the Justice of God, and rendereth him not only severe and hard, but most Cruel and Tyrannical, worse than *Pharoah*, to the poor *Israelites*, who required of them the tale of Brick, but gave them no Straw, and yet punished them for not performing their Task. And *lastly*, It is wofully injurious to Men, to discourage them to press after *Perfection*, or a perfect

freedom from Sin, to tell them, *They cannot attain to it while they live.* As if a Physician should tell his Patient, *For all the Physick I give thee, thou must still remain diseased, and never be healed, till Death heal thee.* Or as if one should say to a Traveller, that is going to such a City, *Thou shalt never reach to it whilst thou livest in this World.* Would not this greatly discourage them? And also it doth greatly encourage People to live in sloath, and neglect to tell them, That though they live and die in their Sins, they shall be saved, if they have at any time once in all their Life believed in Christ Jesus, that Faith will save them, though they live and die in their Sins. But we find that Christ fore-warned People, *That if they died in their Sins, they should not come whither he did go,* John 8. 21. And it was a fearful threatning that God denounced against that People, *Isa.* 22. 14. *Surely this Iniquity shall not be purged from you, till ye die, saith the Lord God of Hosts.* But this false Doctrin of your Teachers telleth you, *It is no matter, though ye die in your Sins, yet ye shall immediately after Death go into Heaven, if ye have once believed.* And the Scripture saith, *Where the Tree falleth, there it shall be, whether towards the South, or towards the North, Eccles.* 11. 3. But according to this evil and corrupt Doctrin, though the Tree falleth North, it shall lie South. It is a fearful thing to teach or believe such Doctrin in a matter of so great moment, so to smooth and daub with untempered Morter, and to flatter People, to tell them,

them, They not only may, but muſt live and die in their Sins, and yet immediately after Death, they ſhall go into Heaven, if once they have believed, their Faith ſecureth them, though they ſin daily in Thought, Word and Deed, and break all God's holy Commandments every day, and that there be no Health, nor Soundneſs in them. And indeed it is the great love that People have to Sin and Iniquity, that maketh them plead ſo earneſtly for it; for if they were weary of Sin, and did hate it, as a moſt cruel Tyrant, they would be glad to hear of a poſſibility of deliverance from Sin here in this World. And they that plead ſo much for Sin, to live and die in it, they plead for the Devil's Kingdom, and are his Servants and Miniſters in that reſpect, and not the Servants and Miniſters of Chriſt.

6. But to clear the Doctrin of *Perfection*, as it is believed and preached by the People called *Quakers*, take theſe following conſiderations; (1ſt.) It is not an abſolute Perfection that we plead for, as attainable in this Life, as many of you have falſly accuſed us, and particularly *Nath. Morton*, in his *New-England Memorial*, pag. 157. as in many other things he doth moſt falſly charge that People in his ſaid Book; for we ſay, That the higheſt degree of Perfection attainable in this Life ought not to be ſit down and reſted in by any, but there ought to be a continual progreſs, by the beſt, in Holineſs, and in conformity to the Image of the Son of God, until the very

laſt moment of their Life; for Chriſt himſelf, who was free from all ſin, yet was perfected further, as he was Man, and did grow both in Grace and Stature; and *Adam* in the innocent ſtate, was ſtill to have increaſed in Virtue and Goodneſs, and then he would not have fallen, as he did. (2*dly.*) This perfection or freedom from Sin, and Poſſibility by the Grace of God, to keep his Commandments, we do not ſay it is attained by every one, at their firſt Converſion or entrance into the true Faith; but on the contrary, we ſay, many true Believers, and who have a true meaſure of ſincerity towards God, are yet ſhort of that ſtate of a ſinleſs Perfection; and that it is not attained, but by great diligence, and wreſtling againſt ſin, through the ability of the Grace of God, and much watching and praying, and uſing all the means appointed of God, both inwardly and outwardly, to attain to that bleſſed Conqueſt and Victory over ſin. (3*dly.*) The moſt perfect in this Life, have need to watch and pray, that they enter not into Temptation; for as *Adam*, in Innocency, and in the Garden, did ſin, and by his ſin loſt his Innocency, ſo may Men that are inwardly come to this ſtate, if they be not duly watchful, ſin againſt the Lord; therefore it is not the impoſſibility of ſinning in all reſpects, that we plead for, but the poſſibility of not ſinning, and that by the Grace of God, and not otherwiſe. Altho' ſome may arrive to that ſtate in Holineſs, in

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conformity to the ſecond *Adam*, that they neither ſin, nor can ſin, in that ſenſe as the Scripture doth intend it, 1 *John* 3. 19. which doth at leaſt hold forth, that ſuch who are attained to this noble degree of Holineſs, they cannot commit any groſs ſin (although in ſome things, not for want of love, but not having a full and perfect Knowledge in all things, they may a little fall ſhort, as a moſt loving Child, not perfectly underſtanding the Fathers mind in all things, may do a thing amiſs, and yet without breach of true Love to his Father, and therefore his Father doth not charge it upon him as a crime; and the like example may be of a moſt loving Wife, to her Husband, who retaineth her chaſte and perfect Love to her Husband, and yet may do ſome things not according to his mind; for as the Scripture ſaith, *Love is the fulfilling of the Law*; and he that faileth not in his Love, and tranſgreſſeth not againſt the Law of Love, though in ſome caſe he may fall ſhort in underſtanding, God doth not impute it to be a crime unto him. (4*thly*) It is not temptations or motions unto ſin, that may ariſe either from the Devil, or the World without them, or from the natural and mortal part in them, that we plead a freedom from; for it is readily granted that ſuch Temptations may and do follow the beſt Men, and therefore they ought to watch againſt them, and reſiſt them, the which if they do, and that they no wiſe joyn and conſent to Temptation, it is not ſin unto them, according to

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that saying of an Ancient, *Non nocet sensus, si desit Consensus*, i. e. the sense of the Temptation doth not hurt, if the consent be not given unto it. (5thly.) The Seed or Principle of Evil, tho' it remain in the mortal or natural part, & at times move to evil Thoughts and Desires, &c. yet not being in any wise joyned nor consented unto, neither outwardly in Word or Deed, nor inwardly in the least Thought or Desire, or delight and love of the Heart yielded unto, nor obeyed, is not imputed to be Sin unto Men, who do not joyn to it, nor obey it, even as the Seed and Principle of God's Grace, of Truth, Holiness, and Righteousness, that is in the Hearts of wicked Men, and oft moveth in them to turn and convert them unto God from the evil of their ways, yet not being consented, or yielded unto, nor obeyed by them, it is not in that case their Righteousness, nor doth it make them in any respect righteous, unless they joyn and yield unto it, in true Obedience. (6thly.) It is not the same degree and stature of Perfection, that God requireth of every one, but according to that measure and degree of Grace and Light that God hath imparted to every one, to some more, to others less, but to every one sufficient to the present time and state. For he that was faithful in the improving his two Talents to make them four, was accepted, although he made them not ten, as he that was faithful in his five, and made them ten, and they were both proportionally rewarded; hence we read of

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good and holy Men, who are ſaid to be perfect in their Generation, according to the Light and Grace that God gave them, in their Day and Age. And the high Prieſt that had on his Breaſt the *Urim* and *Thummim*, that ſignifieth Lights and Perfections, was a Type of Chriſt, our great and only high Prieſt, who hath the *Urim*, that is Lights, and the *Thummim*, that is Perfections, and diſtributeth of theſe Lights and Perfections variouſly towards his Saints and Children, but to all ſufficiently. And ſo the degree of Perfection, and perfect Obedience ought to anſwer to the degree of Light and Grace that God giveth through Chriſt unto every one, and he who is faithful in that degree, though he hath not the ſame equal degree and meaſure that another hath, is perfect in that reſpect; and the Child in the Child's ſtate is perfect, being faithful to the Grace and Light that is given him; and if he die in that ſtate, he is ſafe, and cannot periſh, as well as he that is a Man in Chriſt, and is come up to the ſpiritual ſtature and growth of a ſpiritual Man. So that Faithfulneſs in the Work and Service of God, is that which doth render a Man perfect in the ſight of God, according to the ability of Light and Grace received, whether in the ſtate of a Child, Young-man, or Elder in Chriſt. And thus I have gone through all the twelve particulars, which I charged on the four Teachers, whether *Presbyterian* or *Independent*, at *Boſton*, and have given them not only my Aſſertions, but

but my Arguments againſt their falſe and pernicious Doctrins, that do not feed, but ſtarve and kill the Souls of them that believe and receive them.

CHAP. IX.

Of the Conſtitution and Government of their viſible Church, who are called Presbyterians *and* Independents, *or gathered Churches.*

1. THe viſible Church they define to be, or to conſiſt of all thoſe throughout the World, that profeſs the true Religion, together with their Children; ſee *Confeſſion*, Cap. 25. Sect. 2. where it doth plainly appear, that they require no other qualification, to conſtitute or make the Members of their viſible Church, but a Profeſſion of the true Religion: So that nothing of true Piety or Holineſs, nothing of the Spirit of God, nothing of an inward Poſſeſſion of Chriſt, or his Life, and Power, or Grace, or heavenly Preſence and Appearance, is requiſit to conſtitute any Members of their viſible Church; and thus though all the Members of their viſible Church were groſs and notorious *Hypocrites*, and meer empty *Formaliſts*, having only a Form of Godlineſs, without the Power of

of it, they are ſufficiently qualified to be their Church-Members; yea, notoriouſly *ſlanderous Perſons*, notoriouſly *Lyars*, *Deceivers*, *Drunkards*, *Adulterers*, *Thieves*, *Murderers*, are qualified Members of their Church; for all theſe and the worſt of Men may profeſs the true Religion. It is ſtrange, that *Independents* ſo called, require no more, but to profeſs the true Religion, to make People Members of their Church! Why did they formerly ſeparate, and ſet up Churches apart, not only from the *Popiſh* and *Epiſcopal*, but from the *Presbyterian* Churches, ſo called, if a Profeſſion of the true Religion be enough, to qualifie Perſons to be Church-Members of their Church? Do not thoſe profeſs the true Religion as well as theſe called *Independents*? Yea, Do not the *Presbyterians* profeſs the ſame Religion in all parts, with theſe called *Independents*, and differ nothing from them, but in ſome ſmall Circumſtances of Diſcipline, Government, and the like?

2. We find no ſuch Church in all the Scripture, owned to be a Church of God, or Chriſt, that the outward Form or Profeſſion of true Religion doth make a Church of God or Chriſt. But on the contrary, theſe who have the Form of Godlineſs, but have not the Power of it, and deny the Power, the Scripture bids, *turn away from them*: *For of this ſort are they which creep into Houſes*, &c. ſee 2 *Tim.* 3. 5, 6. And conſequently theſe can be no true Church of Chriſt. And as for the diſtinction of the Church, viſible and

and invisible, it may be owned in a sense, but not in that sense given by them, as if to profess the true Religion was sufficient to make a People to be a true visible Church of Christ. For the invisible Church, and the visible, do not differ in Substance or Nature, but in some circumstances of Time, Places, and outward Actions. And it may be well allowed, that a Company, or Assembly of truly holy Men and Women, meeting together at certain Times and Places, that are known to People among whom they dwell, and calling together upon the Name of the Lord, and teaching, and instructing, and edifying one another, every one using his spiritual Gift of Ministration, whether in *Praying* or *Prophecying*, to the Edification of the whole, may be called a *visible Church*, insomuch that they appear in external or outward and bodily Works and Actions that are visible. But as the Body without Life or Spirit is dead, and cannot properly be called a Man, so a Church or Assembly of People, only professing the true Religion (but having nothing of the true Life and Spirit of Christ, and whose outward and bodily Services and Works have no inward and spiritual Virtue and Life in them, which is that Salt that maketh them savoury, and doth recommend them unto God, so that he savoureth a sweet savour in them) cannot be truly and justly accounted a true Church of Christ: For we no-where find in Scripture any Society, or company of People called *the Church of Christ*, who had nothing but the Pro-

Profession of the true Religion; and although *Hypocrites*, and meer *Formalists* did outwardly at times mingle or mix with sincere *Christians*, and did assume the same outward Profession with them in former Ages, as such were among the Churches of *Corinth* and *Galatia*, &c. Yet these Hypocrites and meer *Formalists*, who had only the Form, but had nothing of the Power and Life of true Religion, were no part of the true Church, no more than Chaff or Tares, that are mixed with Wheat, are any part of the Wheat, or Dross that is mixed with Silver, is any part of the Silver, or old Leaven that is mixed with the new Dough, is any part of it. And therefore it ought to be the work of all the true Members of the true Church, to purge out the old Leaven, and to be a separate People from all these that have only a Form and Profession of Religion, but have nothing of the Power of it.

3. The Church of Christ is called his *Body*, frequently in Scripture, and every Member thereof is called a *Member of Christ*, and his Body is a *living Body*, and every Member a *living Member*; and that which maketh both the whole Body, and every Member thereof living, is Christ Jesus the Life, living and indwelling in every Member, and together with Christ, both the Father and the holy Spirit do dwell in every Member of the true Church, even as Christ promised it should be, *John* 14. 23. *If a Man love me, he will keep my Words, and my Father*

ther will love him, and We will come unto him, and make our abode with him. And this WE, is the *Father*, the *Son*, and the *holy Spirit*, who are three, and one, indwelling in every true Member of the Church of Christ; and according to this, *Paul* said to the believing *Corinthians*, *Know ye not, that your Bodies are the Temples of the holy Ghost, which dwelleth in you.* And the holy Ghost which dwelt in them, together with the Father and the Son, did work every good Work in them, and move them in all holy and religious Services and Performances, whether to *Preach*, *Pray*, or *give Thanks*, or to *meditate* and *wait upon the Lord in silence*: And they knew by the *inward Teaching* and *Revelation* of God's holy Spirit, the proper and fit times, when to *speak*, and when to be *silent*, when to *preach*, and when to *pray*, and when to *begin*, and when to *make an end*; they had no Hour-glass to measure out the Time unto them, nor an outward Bell hanging in a Steeple, to call them together, but the Gospel-Bell did ring and sound in their Hearts, and this gathered them together in a living way and manner; and of this the outward Bells, (*Ex.*28 34,35)that did hang at the High-Priest's Garment, with the Pomegranats, were Types: And this is the living Word, even Christ whose inward Voice and Call in the Soul and Heart, giveth a joyful sound to that Ear which is opened to hear it; and of such it is written, *Blessed are they that know the joyful sound, they shall walk, O Lord, in the Light of thy Countenance*, Psal 89.15.

4. More-

4. Moreover the true Church, and every Member thereof, is ſaid to be of Chriſt's Fleſh, and of his Bones, and they two are one Fleſh, *Epheſ.* 5. 30, 31. And they are one Spirit, 1 *Cor.* 6. 17. For Chriſt he is both the Head and Life of the Church, which is his Body, from whom the whole Body fitly joyned together, and compacted by that which every Joynt ſupplyeth, according to the effectual working (the Greek hath it, *Energia*) in the meaſure of every part, maketh increaſe of the Body, unto the edifying of it ſelf in Love, *Epheſ.* 4. 16. And that which thus knitteth all the Members both unto *Chriſt*, the Head, and one unto another, is the Spirit, and the Unity of the Spirit is the Bond of Peace; for by one Spirit they are all baptized into one Body, and do all drink into one Spirit: And this is the true gathering of a Church, or Churches of Chriſt, that is far beyond all Profeſſion of true Religion, or outward Signs, or Ceremonies, as that of *water Baptiſm*, which *Presbyterians* and others uſe to Initiate or enter People into their Church, or outward Covenants, and Contracts or Bonds, which theſe called *Independents* uſe to initiate or enter People into their Church, all which outward things are but Mens Inventions, as they are now uſed, whereby to gather, and make up Churches: And all this is but Mans gathering and work, made Things, Likeneſſes and graven Images of heavenly things, which the Lord hath forbidden, ſaying, *Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs*

of any thing in Heaven above, &c. *Exod.* 20. For whatever Men make, or ſet up, whether it be Church, Ordinance, or Service, without the Spirit and Power of God, inwardly moving, aſſiſting, teaching, leading, guiding and ordering them ſo to do, is but Man's work, a thing of Man's making; and all ſuch made Things, made Faiths, made Churches, made Worſhips, made Ordinances, without the Spirit and Power of God inwardly revealed, are to be aboliſhed, ſhaken and removed, and the Voice of God will do it, whoſe Voice of Old did ſhake *Mount Sinai*, and the Lord hath ſaid, *Yet once more I ſhake not the Earth only, but the Heavens alſo.* And this Voice of the Lord uttered from Heaven, hath both ſhaken, aboliſhed, and removed many things of Mens making already, and in the Lords due time, will remove them all; and every Plant that is not of the Father's planting, he will pluck it up and throw it away. And this is a warning unto you, O ye Churches and People of *New-England*, altho' *Babylon* like, ye ſit as a Queen, or have at leaſt ſo ſate ſome few Years ago, and did ſay in your Heart, *ye ſhall ſee no Widdowhood*, and have preached it as Doctrin, that *the ſounding of God's Voice from Heaven, is altogether ceaſed in theſe days*: Let this be told unto you, it hath not ceaſed to ſound, but ſtill doth, and ſhall, and the ſound of it ſhall not only ſhake, but utterly remove, undo, and deſtroy all your *Babyloniſh buildings*: And this the Lord will do, not by Might, nor Power (*viz.* of man) but by his own Spirit;

and

and the time haſtneth, and bleſſed ſhall he be who receiveth warning, and hearkneth unto the counſel of the Lord; he who hath Ears to hear, let him hear.

5. And the true Church is in God the Father, and in the Lord Jeſus Chriſt, 1 *Theſ.* 1. 1. And it is built upon Chriſt, that ſure Foundation, and Rock of Ages, whom *Peter* confeſſed unto, which Fleſh and Blood hath not revealed unto him, but the Father in Heaven: And upon this Rock ſo confeſſed, and ſo known and underſtood, which Fleſh and Blood hath not revealed, but the Father in Heaven, is the true Church built. And this is more than a Profeſſion of the true Religion: For it is not every one that profeſſeth the true Religion, to whom the Father in Heaven hath revealed the Lord Jeſus Chriſt, as he did unto *Peter*, and as he doth unto every true and faithful Believer, and Confeſſor of Chriſt. And the true Church that is built on this Rock, and every Member thereof, they are not only hearers and profeſſors of the Words and Doctrin of Chriſt, but they are doers of them: But they who do not, although they both hear and ſay, they are fooliſh Builders, and build upon the Sand; and ſuch are all theſe viſible Churches, who have no other thing to qualifie them, but to profeſs the true Religion. Now, to profeſs the true Religion, carrieth a two-fold ſenſe, one is, that the Religion which People profeſs, they call, or profeſs it to be the true Religion; and in this ſenſe, every one that pro-

feſſeth any Religion at all (if he be in earneſt) profeſſeth the true Religion; that is, he eſteemeth or profeſſeth his Religion to be ſuch. The other ſenſe is, that the Religion that is profeſſed, is indeed the true Religion, and is not only ſo called, or profeſſed: And according to this ſenſe, your viſible Churches, whether *Presbyterian* or *Independent*, are no true Churches: For the Religion ye profeſs, is not the true Religion of Chriſt Jeſus, which he, and the Prophets, the Evangeliſts, and Apoſtles did teach, as I have already proved in many weighty particulars, yea, in Fundamentals, and in the very Foundation it ſelf, which is Chriſt Jeſus, on which the true Church is built, and every Member thereof. But ye who ſay, *All inward divine Revelation of Chriſt is ceaſed*; ye build not on Chriſt, but on a meer Hear-ſay, and Hiſtorical report of him: For how can ye build on him, when ye have no belief that Chriſt is nearer unto you, than in ſome remote place beyond the Skies? Can the Walls of the Houſe be built on a Foundation that is altogether remote from it? Muſt not the Houſe and the Foundation be immediately joyned together? And muſt not this Foundation be ſeen, and felt by every Member? And is not this incomparably more than the beſt Profeſſion of true Religion? O ye blind Leaders of the Blind! How doth my Soul pity you, and the poor People more eſpecially, who are led by you, and whom ye are ſtill ſeeking to lead, until both ye and they fall into the Ditch;

and

and ye ill deſerve your Wages, and the many Hundreds, yea, Thouſands of Pounds, that poor People pay Yearly unto you, and work ſore and hard to feed you, and cloath you, and your Wives and Children, to Luxury and Wantonneſs, many of you, while in the mean time, under colour and pretence of feeding the Souls of the People, ye famiſh and ſtarve, yea, poyſon and kill them with your falſe Doctrin, as I have, through God's aſſiſtance ſufficiently made appear, and I hope yet more to make appear, as I have occaſion given unto me.

6. And Chriſt Jeſus, the living, elect, precious Corner-ſtone, the ſure Foundation is laid in *Zion*, and that *Zion* is not only the heavenly *Zion* above, but the Church and People of God on Earth; and Chriſt Jeſus is one both in Heaven without us, and alſo within us, even the Man Chriſt Jeſus, the ſame that took hold of the Seed of *Abraham*, and is the Son of *Abraham* and *David*, according unto that Seed, and he is exalted in heavenly Glory in that ſame Seed and Nature, in the whole and intire and perfect Nature of Man, in Soul and Body, having put off nothing that he had upon Earth; but theſe Weakneſſes and Infirmities which he did take on him for our ſake, even Jeſus of *Nazareth*, he who was crucified for our Sins, and roſe again for our Juſtification, who was dead, and is alive, and lives for evermore; and he who by true Faith is joyned to the Spirit of Chriſt, by the ſame he is joyned both to Chriſt in him, and

alſo to Chriſt in Heaven, and alſo to all the Saints in Heaven, and the innumerable company of Angels, and Spirits of juſt men made perfect, and alſo unto the God and Father of our Lord Jeſus Chriſt; and both God and Chriſt are not only in remote places, and Heavens without us, but alſo in us, and in all his Saints, as he hath ſaid, *Jer.* 23.23,24. *Am I a God at Hand, ſaith the Lord, and not a God afar off? Do not I fill Heaven and Earth? Saith the Lord.*

7. And as to the *Government*, and *Governors*, or *Rulers* of your viſible Churches, both *Presbyterian* and *Independent*, it is of the ſame Nature with your viſible Churches, the only qualification of them being an outward profeſſion of *Chriſtian* Religion, and an outward Call (which ye are all at a loſs, where to begin it, as I have already proved, Cap. 4.) accompanied with ſome natural or acquired Gifts and Abilities of Letter-learning, reaching no further than the Letter of the Scripture at beſt, and oft, or for moſt part not that; for ye preach not the Letter in the form of ſound words of Scripture, but have ſo mingled it with your Gloſſes, and wreſted Senſes and Meanings, and Words of men's wiſdom and intentions, that it is but little of the very Letter ye preach. But if ye did preach the Letter, and have not that infallible and unerring Spirit of Chriſt, which was in the true Miniſters of Chriſt in former Ages, and is now in his true Miniſters in this Age, ye are but at beſt Miniſters of the Letter, and not Miniſters of the Spirit, and

there-

therefore not Miniſters of the New-Teſtament. And what is the uſe and end of your Government but to keep poor People in Bondage under you, and your falſe Doctrin? And if they do not believe it, but witneſs againſt it, then ye caſt them out of your Synagogues, and yet then will force Maintenance from them, as many of you have done. And when ye had Power with the Magiſtrates to inſtigate and ſtir them up to perſecute honeſt Diſſenters, to Whip, Stock, Impriſon, ſpoil Goods, cut off Ears, and alſo to put to Death (for teſtifying againſt your falſe Doctrins) from your falſe and fallible Spirit, I ſay, both falſe and fallible: For ſeeing ye do not profeſs to be taught, led and guided by the infallible Spirit of Chriſt, which was in the Prophets and Apoſtles, and in all true *Chriſtians*, if ye have not this Spirit, your Spirit is not only fallible, but falſe, to wit, the Spirit of this World; For there are but two Spirits that do teach, lead and guide all men on Earth, the one is, that unerring, true and infallible Spirit of Chriſt, which leadeth all God's true Children, and the other the Spirit of this World, which is the very Devil himſelf, the God of this World, that leadeth all Unbelievers and Ungodly Perſons in the World; and this Spirit is not only fallible, but falſe, continually leading into Error, as the Spirit of Truth leadeth into all Truth.

8. And how are ye not ashamed to cite (see *Confes. cap.* 30. *sect.* 1.) *Isa.* 9. 6,7, *Acts* 20. 17. *Matth.* 28. 18. for your Government, and Governors and Elders of your Churches? Because it is said, *Isa.* 9. 6, 7. *The Government is upon his Shoulders*; to wit, Christ Jesus? Doth it therefore follow it is upon yours? Or can any be Governors or Rulers in the Church under him without he himself, and his holy Spirit, Power and Life, which hath the heavenly Authority in it, be known inwardly revealed, which ye deny? Was not the Government in the Apostles days altogether derived from the Power and Spirit of Christ in them? but yours is quite another thing; by your own Confession, ye have not that infallible Spirit, nor the inward Revelation of it. And if ye derive it from the Letter, so may any body else, as well as ye, and say, because they have the Letter, they are Rulers and Governors of Churches. And as to these Elders, mentioned *Acts* 20. 17. They were such whom the holy Ghost had made Overseers, as is expresly affirmed of them, Verse 28. But this ye cannot in truth say, who deny all pretence to inward divine Revelation, which they had. Nor doth *Matth.* 28. 18. make any thing at all for you, but against you: Christ said to the Apostles, *All Power in Heaven and in Earth is given unto me; go ye therefore and teach all Nations.* But when said he so unto you? Or when gave he you such Commission? Or suppose ye had such Commission, surely ye are very unfaithful unto it, who creep each

of

of you into a Houſe or Town, and there only pretend to teach a few that come to hear you. So did not the Apoſtles, but travelled from place to place, and from one Nation, City and Country to another, and had no certain dwelling-place by virtue of their ſaid Commiſſion; but ſo do not ye, but commonly keep to one place, unleſs a fatter Benefice, or more yearly Sallary and Hire invite you to another. Will nothing ſerve your turn but the ſame Commiſſion, which Chriſt gave the Apoſtles? And if ye have the ſame Commiſſion, are not ye alſo Apoſtles? A charge which ſome of you have laid to us. But why do ye not mind the other part of the Commiſſion, and apply that unto you? *Acts* 1. 4, 8. *And being aſſembled with them, he commanded, that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which* (he ſaith) *ye have heard of me*, Verſe 8. *But ye ſhall receive Power after that the Holy Ghoſt is come upon you, and ye ſhall be Witneſſes unto me, both in* Jeruſalem, *and in all* Judea, *and in* Samaria, *and unto the uttermoſt part of the Earth*? And though ſome of you in *New-England*, have made ſome ſhow of Preaching to the *Indians*, and to have converted them, and got great ſums of Mony out of Old *England* on that account. Alas! to what have ye converted them? Is it not very manifeſt, they are generally nothing better than when they were called *Heathens*, but are for moſt part rather worſe? Which of them all have ye turned from Darkneſs to Light, and from the Power

of

of Satan to God, and to know God and Christ by his Power and Spirit, to rule in them? Nay, alas! ye know it not in your selves, and preach against it, and therefore ye are not like to be Instruments to bring others to know it. And if ye say, Ye are the Successors of the Apostles, and therefore the same Call, which he gave unto them, he doth give unto you. Ye must first prove and demonstrate it, that ye succeed them in the same Spirit, Power, Light and Life, and in the same Holiness and Righteousness of Life, as well as in Profession, before ye ought to be believed; but the contrary in all these respects is manifest. Nor can ye shew your Line of Succession, but from the Church of *Rome*, and her Popes and Bishops, which ye have called *Antichrist*, in your *Confession of Faith*, Cap. 25. Sect. 6. as is formerly observed in Cap. 4.

9. And as concerning the visibility of the true Church, as it hath been granted, that the true Church is oft visible, and doth visibly appear in the Face of the World, as a City set upon an Hill, and doth make a visible and outward Profession of her Faith in Christ Jesus, and love to him, both in good Words, and good Works, yet it is not any thing meerly outward and visible, that doth infallibly prove or demonstrate her to be the true Church, or can make her known to People: But it is the same inward Light, Spirit and Power of God inwardly revealed, that doth make known both Christ the

the Head, and the true Church, which is his Body, and every true Member thereof: And without the Light and Spirit of Chriſt inwardly ſhining, and revealing, both Chriſt and his Church is unknown unto Men, but by the ſame is well known, even as Chriſt ſaid unto his Diſciples, *John* 15. 18. *If the World hate you, ye know that it hated me before it hated you.* Now, whence is it that the World both hateth Chriſt, and his Church? Becauſe it knoweth them not. And *Paul* ſaid, 2 *Cor.* 6. 9. *As unknown, and yet well known*; to wit, well known to the Children of the Light, who dwell in the Light, and ſee and judge of things, and Men in the Light; but to them who are in Darkneſs, and are Darkneſs, unknown, and therefore hated and perſecuted by them.

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CHAP.

CHAP. X.

Of their two Sacraments, called BAPTISM and the SUPPER.

1. AS for the term, or word *Sacrament*, it is no where to be found in all the *Engliſh* Tranſlation of the Bible received among *Proteſtants*, nor is there any Word either in the *Hebrew* or *Greek*, that doth properly anſwer unto it, unleſs they will tranſlate the *Greek* Word that ſignifieth *Myſtery*, to ſignifie a *Sacrament*, as the old *Latin* hath it in *Epheſ.* 5. 32. *Hoc eſt magnum Sacramentum*, i. e. This is a great Sacrament; for which our *Engliſh* Tranſlation readeth more properly, this is a great Myſtery. But if *Sacrament* ſignifie *Myſtery*, then there muſt be as many *Sacraments* as *Myſteries*; and Faith it ſelf is a Sacrament at that rate, and true Preaching and Prayer, and every other Religious matter and thing, all which are holy Myſteries. And they who ſay, there are two Sacraments have borrowed theſe two out of the ſeven, profeſſed by the Church of *Rome*, having caſt off, and rejected five of the ſeven, for which the ſaid Church doth accuſe theſe latter Churches of Sacriledge, and ſpiritual Robbery, to abolish and take

take away five of the ſeven Sacraments, or rather indeed the ſixth alſo, ſeeing they believe it only to be but a Figure, to wit, that called the *Euchariſt*: And to ſay the truth, they have not one whit more probability, but rather leſs, for the two Sacraments that they have reſerved, than for the other five that they have rejected: And they have no cauſe to accuſe the People called *Quakers*, of Sacriledge, for denying theſe two, until they clear themſelves of Sacriledge for denying five, and give better grounds for reſerving theſe two, than as yet they have given.

2. And as for *Infants Baptiſm*, and ſprinkling a Child of eight days, or more or leſs, on the Fore-head, and call it *Baptiſm*, it hath no footing in all the Scripture, neither of Precept nor Practice, as will eaſily appear, by conſidering the places of Scripture they cite for it. And firſt, for *Sprinkling* on the Fore-head, inſtead of *Dipping*, they cite *Heb.* 9. 10. to 22. But this Sprinkling was not of Water, but of Blood; and we do not read that it was only on the Fore-head; and the Cups and Veſſels that were ſprinkled with Blood or Water, were ſprinkled all over, and not in one ſingle place. And why did *John* baptize Chriſt by dipping into Water, and others that he baptized, if ſprinkling on the Fore-head was ſufficient in that day? Next, as to the baptizing of Infants, they cite for it, *Gen.* 17. 9. *Where God commanded* Abraham *that every Man child of his Poſterity ſhould be Circumciſed, and there-*

therefore every Infant of one, or both the believing Parents are to be ſprinkled with Water. But this Conſequence is meerly begged, but nothing proved. For the firſt, we find an expreſs command to *Abraham*: For the ſecond, we find neither Command nor Practice in all the Scripture, nor was the practice of baptizing Infants in uſe, for an hundred of Years, and more, after the Apoſtles days, among Profeſſors of *Chriſtianity*. And let it be granted, that Infants have a right to the Grace ſignified by Water-Baptiſm, it doth not therefore follow, that the Figure or Sign belongeth unto them, becauſe they have alſo a right to Chriſt's Body and Blood, and yet they confeſs, the Supper is not to be adminiſtred unto them. The next place they cite, is *Coloſſ.* 2. 11, 12. where *Circumciſion* and *Baptiſm* are joyned together, but neither the Circumciſion, nor the Baptiſm there mentioned, is outward, as is clear, eſpecially of Circumciſion, that is ſaid, *to be made without Hands*; and therefore it is not the outward of the Fleſh, but the inward of the Heart; and ſo is alſo the Baptiſm there mentioned, verſe 12. *Buried with him in Baptiſm, wherein alſo you are riſen with him, through the Faith of the operation of God.* Ye ſee here is nothing of outward Water: Nor are all they who are baptized with outward Water, either buried with Chriſt, or riſen with him, but many ſtill alive in old *Adam*, and that too generally. The next place they cite, is *Matth.* 28. 19. But this ſaith nothing of *Water*, and if it were granted that

Water-

Water-Baptiſm is underſtood, as it neither is, nor ought to be granted, yet it will not prove that Infants ſhould be any more baptized than taught, ſeeing *teaching* and *baptizing* are joyned together. Another place they cite, is *Luke* 18. 15, 16. where Chriſt biddeth to *ſuffer little Children to come unto him, and forbid them not*, and that *he bleſſed them, and laid his hands upon them*, we read in Scripture; but that he baptized them either with dipping or ſprinkling, we read not, but on the contrary it is expreſly ſaid, *That Jeſus himſelf baptized none*, to wit, *with Water*, ſee *Joh.*4.2. Their laſt place they cite, is *Rom.*11.16. *If the Root be holy, ſo are the Branches*; but this doth not prove that Infants are more to be baptized, than to have that called the Supper adminiſtred unto them: And theſe Branches mentioned by *Paul* in that place, *Rom.* 11. 16. were really the unbelieving *Jews*, that becauſe of their Unbelief were broken off at that time, yet the Root being holy, to wit, *Abraham*, and the promiſed Seed, *Paul* had hope of their converſion, as many as did belong to God's election, as he expreſſeth it, verſe 28. and theſe were not the immediate Children of *Abraham*, but forty Generations after *Abraham*, and *Iſaac*, and *Jacob*; and therefore this Scripture ſaith as much for the aged unbelieving Children of unbelieving Parents, if they have deſcended from any of their Fore-Fathers, upwards of forty Generations, that were Believers; and if up to forty, why not up to ſixty, and further? Yea, to *Noah*,

who

who is the common Father of all Men, with whom God eſtabliſhed his Covenant, and with his Seed after him, until the end of the World, that all his Seed through Chriſt, might receive the benefit of the ſame, unleſs they do wilfully reject it; of which I have ſaid ſomething already in Chap. 6.

3. And as for *Water-Baptiſm* in general, we ſay, it did only properly belong to *John*'s Miniſtry and Diſpenſation, and is expreſly contradiſtinguiſhed from the Baptiſm of Chriſt, both by *John*, and alſo by Chriſt himſelf; for *John* did *baptize with Water unto Repentance*, but Chriſt who cometh after *John*, and was before him, who is more worthy than *John*, *he baptizeth with fire, and with the Holy Ghoſt*; and no doubt there was a ſpiritual bleſſing and Grace conveyed unto People, by *John*'s Baptiſm, while it ſtood in force; for God never ordained any outward thing, but as it was rightly done, in its day and ſeaſon, it had ſome ſpiritual bleſſing accompanying it, as all the Sacrifices and Services of the Law: And if any were raiſed up by the Lord, as *John* was, and could prove, and inſtruct their being ſent to baptize with Water, as he was, theſe to whom they ſhould be ſent, ought gladly to receive it; but to do it by bare imitation, or a meer pretended Call, which they cannot prove to be either mediate or immediate, is great preſumption, yea, ſuperſtition; and to call that a Command of God, which he hath given them no command to practiſe, is to ſet up the Precepts of Men

Men in the room of God's Commandments, as the Phariſees did of old, and is a taking of his Name in vain, for which he will not hold them guiltleſs. And they can never prove, by all their art and skill, that *Water-Baptiſm* is commanded by Chriſt, *Mat.* 28. 18, 19. for all God's commands and precepts, eſpecially of publick inſtitution, relating to the Church, are expreſs, in ſo many expreſs Words, and are not left to be gathered by uncertain and doubtful Conſequences. When God ſent *John* to baptize with Water, Water was expreſſed; but in the Apoſtles Commiſſion to baptize, no mention is made of Water, nor no words of Inſtitution commanded to be uſed, but the command is, *Go, teach and baptize all Nations into the Name of the Father, the Son, and the Holy Ghoſt.* And the Name of either the Father, or the Son, or the Holy Ghoſt, is moſt frequently, if not always uſed in Scripture, to ſignifie Power and Life, as *the Name of the Lord is a ſtrong Tower: Thy Name is as Ointment poured forth*, &c. And whereas they object, firſt, *That the Apoſtles could not baptize with the ſpiritual Baptiſm.* I anſwer, yea; they could Inſtrumentally and Miniſterially, as well as they could convert, and beget Sons and Daughters unto God; for they were Miniſters of the Spirit, and did miniſter of the Spirit, both in *Preaching*, and *Prayer*, and *laying on of Hands*, although God only was the principal worker and Author. Next, they object, *That* Peter *and* Paul, *and ſome others, baptized ſome*

with Water, and that Christ was baptized with Water. But none of these prove what they intend, for Christ was baptized by *John*, and also he was circumcised according to the Law, and *Paul* circumcised *Timothy*; and the Apostles generally in that day thought fit both to use, and tolerate the use of *Water-Baptism*, that belonged to *John*, and divers other things of the Law, which by permission, for a time, and not by any Gospel standing Commission; otherwise *Paul* would never have said, he was not sent to baptize, but to preach the Gospel; nor would he have thanked God that he had baptized so few: For it were strange to think that *Paul* would thank God, that he did not so fully obey a Gospel precept. In short, if these who are so zealous for *Water-Baptism*, were cordially zealous, for the inward and spiritual Baptism, they might be the more born with, as Men bear with Children, that use Likenesses and Figures of things, that suite most with the age and state of Children, and Charity might be allowed them in that case, to be as Children or Babes in Christ, if they did hunger and thirst after Righteousness, and did wait for the inward appearance and coming of Christ's Kingdom, and the Revelation of it in their Hearts, as some such there may be. But these, who altogether are for the outward Baptism and Supper, and deny wholly the inward and spiritual Baptism and Supper of Christ, which is only known and received by the holy Spirit's inward Revelation, no Charity can be

be allowed unto them, to judge them true *Chriſtians* in any degree, not ſo much as Babes, but altogether, for the time, Hypocrites and Formaliſts.

4. Next, concerning the Supper: We grant that Chriſt had an outward Supper with his Diſciples, when he did eat the Paſcal Lamb with them; and this was a real Supper, and not like that which ye now uſe, that is neither ſubſtantial Supper nor Dinner, being only a little crumb of Bread, ſcarce ſo big as a Nut, and a ſpoonful of Wine, or two, which hath little outward Subſtance, and no inward and ſpiritual Signification unto you, as ye uſe it, while ye altogether deny, that the Saints are partakers of the ſubſtance of Chriſt, or that Chriſt really and ſubſtantially dwelleth in his Saints; and while ye alſo deny all inward Revelation of him in theſe latter Ages, Your Supper is a meer ſhadow, and none of Chriſt's Supper, nor of his Inſtitution. For when Chriſt did ſup with his Diſciples, in the Night wherein he was betrayed, he began with the Cup, and bleſſed, or gave thanks, and ſaid, *Take this, and divide it among your ſelves.* And next he took Bread, and bleſſed, or gave thanks, and brake it, and gave unto them, ſaying, *This is my Body, this do in Remembrance of me:* Likewiſe after Supper he took the Cup, ſaying, *This Cup is the New-Teſtament in my Blood, drink ye all of it,* Luke 22. 14. to 20. So we ſee, he uſed the Cup twice, and began and ended with it, but ſo do not ye; and though ye ſeem greatly

to blame the Church of *Rome*, for not giving the Cup to the People, but only the Bread, and charge them with mutilating, or diſmembring the Inſtitution; if ſo, do not ye the ſame in part? Seeing ye uſe the Cup but once, and Chriſt uſed it twice, and began with it, but ſo do not ye. And ſeeing ye ſay *Ye have not that infallible Spirit that Chriſt had, and gave to the Apoſtles*; and that we find you wholly ignorant of Chriſt's Body, and that ye have no diſcerning of it, nor no taſte and ſavour of his Fleſh, which is Meat indeed, nor of his Blood, which is Drink indeed, and know not the inward and ſpiritual ſupping with Chriſt, we cannot believe, nor acknowledge, that ye *Presbyterian* and *Independent* Teachers, have any power to bleſs either the Bread, or the Cup, as Chriſt did, or to miniſter, or give of his Body and Blood to any People, which true Miniſters of Chriſt have done, and do at this day, to my certain knowledge and joy, and to the certain knowledge and joy of many thouſands with me, and that often in the uſe of outward eating and drinking, being ſanctified and bleſſed by the Word of God and Prayer, as we have ſat down together, whether many or a few, we have truly witneſſed the fulfilling of that ſaying, *Luke* 24. 35. *And they told what things were done in the way, and how he was known of them in breaking of Bread.* And as it is, Verſe 30, 31. *And it came to paſs, as he ſate at Meat with them, he took Bread, and bleſſed it, and brake, and gave to them, and their Eyes were opened,*

(Note,

(Note, even as *Jonathan*'s Eyes were opened, or lightned, when he did eat the Honey; and as *Isaac* bleſſed *Jacob* when he did eat what he had prepared of ſavoury Meat for him; and as the Angel bleſſed *Abraham*, when he did eat of the Calf, and the Cakes that were ſet before him; and as *Melchizedeck* bleſſed *Abraham*, when he brought him Bread and Wine; and divers other the like examples) *and they knew him*, &c. Even ſo can many ſay at this day, to God's praiſe, in the outward Eating and Drinking together, as they have ſate together, and waited in true ſilence, until God has been pleaſed to move ſome one or other of his faithful Servants and Miniſters of his Word of Life, and of his Fleſh and Blood, which is ſpiritual, to pray unto the Lord, or give Thanks, their outward eating and drinking hath been ſo bleſſed unto them, that at one and the ſame time they have eat both the outward Bread with the bodily Mouth, and the inward Bread, which is ſpiritual, with the inward & ſpiritual Mouth; and they have alſo drunk outwardly the outward Cup, and inwardly the inward and ſpiritual: And ſo at the ſame time, they have fed at a two-fold Table, and have been both inwardly and outwardly refreſhed, nouriſhed and ſtrengthned; and this alſo oftentimes, in the uſe only of inward Prayer and Thankſgiving, as well as of both inward and outward; and yet we neither do, nor can limit the ſpiritual and inward eating of Chriſt's Body, and drinking of his Blood, to any outward eating or drinking whatſoever.

As neither did the ancient *Christians*, who said, *That all true Believers eat Christ's Flesh, and drink his Blood, daily and hourly*; and so we believe. And no doubt, Christ did really give his Body and Blood unto his Disciples at that time, and it was not a bare Figure or Sign that he gave them, but in the use of the Bread and Wine, he gave them at the same time, an inward enjoyment of him. And all this we own, and are very glad of such occasions, when we have them, to sit together, and eat and drink both outwardly and inwardly, enjoying a two-fold Table and Supper at one time, and finding the Lord himself spiritually present, and blessing both unto us, and enabling us to receive both his Spiritual and Temporal Blessings, with *Prayer* and *Thanksgiving*: And such breaking of Bread we own, from House to House, even outwardly as well as inwardly, with singleness and gladness of Heart, as the *Primitive Christians* did of Old, sometimes in a lesser Number, and sometimes in a greater: For at that Supper above mentioned, *Luke* 24. 30. there were only present these two Disciples, besides Christ himself; so that it is not the number, whether greater or small, that is essential. And also we do believe, and say, that it is our Duty, not only in these more solemn Eatings and Drinkings, to remember the Lord's death, and what he hath done, and suffered for us, when we thus eat & drink together, perhaps many belonging to divers Families, but also in all our other Eatings and Drinkings, and at all other times,

times, as it doth pleaſe the Lord to enable us; and every true *Chriſtian* hath the Lord's Death, Reſurrection, and his great Love, and what he hath done and ſuffered for us, printed as in Capital Letters, upon his very Heart and Soul, and writ as a living Epiſtle, with the Spirit of the living God, upon fleſhly Tables; and that this ought to be done, not only to his more abundant inward and ſpiritual coming unto us, but to be perpetuated, and continued by all true *Chriſtians*, to the end of the World, and the laſt coming of Chriſt. And now tell me, wherein we are behind you? or wherein we fall ſhort of you? or what excellency, worth, or value hath your Supper above, and beyond ours? But on the contrary, hath not ours the advantage every way? Seeing we have more frequently, both the outward and inward eating and drinking together, than ye have the outward; and alas, the many lean and dead Souls among you, void of inward and ſpiritual diſcerning, taſte or ſavour, too manifeſtly demonſtrate, ye are generally ſtrangers to the Supper of the Lord. And we alſo acknowledge the outward eating and drinking, is but a figure of the inward, and therefore ought not to be reſted in; but the Subſtance that is inviſible and eternal, ought to be minded, and ſought after above all. And though we are not for holding up, or preaching of Figures meerly inſtitute, for to ſignifie and repreſent a thing to come, as were theſe under the Law; yet ſuch a Figure as is natural, and

neceſſarily to be uſed by us all, as eating and drinking, we may not reject: For the outward eating and drinking is a natural and neceſſary Figure of the inward, even as the whole outward World is a Figure of the inward and ſpiritual, as *Paul* doth expreſly call it, 1 *Cor.* 7. 31. ſee the *Greek.*

5. And concerning that ye call your *Chriſtian-Sabbath*, which ye ſay is the firſt Day of the Week; and ye do poſitively affirm in your Confeſſion, *That the Sabbath was changed from the laſt Day of the Week, from the Reſurrection of Chriſt, unto the firſt day of the Week, and ſo to continue unto the end of the World*; ſee Confeſſ. cap. 21. ſect. 7. But ye bring no ſober proof for any ſuch change, and the Scriptures ye cite ſay no ſuch thing, as *Gen.* 2. 2, 3. *Rev.* 1. 10. *Exod.* 20. 8, 10. *Matth.* 5. 17. That place in *Gen.* 2. 2, 3. ſaith nothing of the *firſt Day*, but of the *ſeventh Day*: And what that *ſeventh Day* is, ye cannot demonſtrate. And as to the next Scripture, *Rev.* 1. 10. where *John* ſaith, *He was in the Spirit on the Lord's Day.* Although it is more than ye can prove from Scripture, that the *firſt Day* of the Week is that *Lord's Day*; yet taking it for granted, it doth not therefore follow that it was appointed to be the *Chriſtian Sabbath*: But it might be ſo called, becauſe Chriſt roſe upon that day, and honoured that day ſolemnly, not only with his riſing upon it, but appearing at ſundry times on that day to his Diſciples, betwixt his Reſurrection and Aſcenſion: And that the *Chriſtians*

did

did usually and more solemnly meet on that day for publick and religious Worship, in honour of our Saviour, than on other days, we readily grant; and so also do we, according to the Example of the ancient *Christians*. And all true *Christians* should employ more of their time in religious Works and Services, both in private and in publick, than the *Jews* did, and ought not to fall short of them, but exceed them. And that beside other times set apart for the worship of God, both in publick and in private, it is commendable in *Christians* to set apart the first day of the Week from common and ordinary labour, not only for an ease to their Servants and Cattel, but also that they may with the more freedom, and cheerful readiness attend upon the Lord, and his Service, without all incumbrance. For experience doth prove it, that even bodily Rest from toyl and labour, doth contribute to the ease of the Mind, and is a help, being duly used, to disburthen it from divers weights. For if the Body be over-charged with labour, it is a hurt and clog unto the Mind in divers respects? But all this doth not prove, that the first day of the Week was appointed for a Sabbath, and put in the room of the seventh day of the Week, enjoyned to the *Jews*, and People of *Israel*; for that outward Sabbath that was enjoyned unto them, was a Sign and Figure, as all other outward Sabbaths which they had, were, as of Weeks, Months, Years, as well as of Days. And when the pure Gospel and Christian Dispensation did take

take place, all these figurative and shadowy Sabbaths were changed to the Substance, and that Substance or Body is Christ, according to *Coloss.* 2. 17. But to say, the *Jewish* Sabbath is changed into the first day of the Week, is to put the first day of the Week in the room of the Lord Jesus Christ, which is a great dishonour unto him; for he is the End and Perfection of the Law, and of all the shadowy and figurative Ordinances thereof: And as the outward Temple that the *Jews* had, is not to be changed into another outward Temple, but Christ is the true Temple of the *Christians*, wherein they meet, so he is their Sabbath, and not any outward day. Next, as to *Exod.* 20. 8, 10. it saith nothing of the first day of the Week, nor of one day of seven: All this is but Man's invention. But it mentioneth the seventh day, wherein the Lord rested from all his Works, and that Rest signifieth the perfection or finishing of them; although as it is said, *Heb.* 4. the Works were finished from the Foundation of the World; and therefore that seventh day doth signifie Christ Jesus, the first and the last, who is the alone true Rest and Sabbath of all the Faithful, as he invited, saying, *Mat.* 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you Rest.* And concerning this spiritual and divine Sabbath, or Sabbatism, it is said in *Heb.* 4. 9, 10. *Therefore there doth remain a Rest unto the People of God: for he that is entred into his Rest, he also hath ceased from his own Works, as God did from his; let us*

labour

labour therefore to enter into that Rest, &c. And verse 3. *We which have believed, do enter into Rest.* By all which it doth plainly appear, that the New-Testament understandeth the *Christian Sabbath*, not of any outward Day, but of Christ, which the outward Sabbaths of the *Jews* did by way of Allegory signifie and hold forth. And lastly, as to *Matth.* 5. 17. where Christ saith, *he came not to destroy the Law, but to fulfil it*; It is not to be understood that he came to keep up, and perpetuate the Types and Figures of the Law, but to put an end to them, and in the room and place thereof to fulfil all the Righteousness, Equity and Justice, that they did signifie or hold forth, which is as the Kernal: Otherwise ye might argue, as much for upholding the outward Circumcision, as the outward Sabbath; and that outward Sabbath was not the first day, but the seventh day. And whereas some plead, that the 4th Commandment is altogether Moral, as well as the other nine that were given forth immediately by the Mouth of the Lord unto the People, and writ by his Finger on the Tables of Stone; and therefore is perpetual, and never to be abrogated. If all this be granted, it doth not prove that the first day of the Week is there commanded, as these called *Presbyterians* and *Independents* would have it. Nor can they who plead for the keeping of the seventh day of the Week for the Sabbath, prove that the said fourth Commandment did enjoyn to the *Jews* the keeping of any outward or natural seventh day of the Week; for

for their keeping the outward ſeventh day of the Week was enjoyned to them among the other Ceremonial Laws and Precepts, as is clear from *Exod.* 16. 23. and Chap. 31. 13, 14. where it is called a *Sign*, to wit, of that ſpiritual, moral and perpetual Sabbath. And therefore if it be granted, that the fourth Commandment is altogether moral and perpetual, it doth not follow that the ſeventh day therein mentioned, is any outward day, or that it enjoyneth any outward day (for it can all be ſpiritually underſtood very well) as the tenth Commandment, *Thou ſhalt not covet*, doth not enjoyn any outward thing, but reacheth to the Heart, and inward part, only, and is altogether Spiritual: And as the laſt Commandment of the ſecond Table is altogether ſpiritual, ſo why may it not be ſaid that the laſt Commandment of the firſt Table is altogether ſpiritual? And even the myſtick Writers among the *Jews* do acknowledge, that not only the ſeventh day mentioned in the fourth Commandment, but all the ſix days ſignifie ſpiritual Days and Myſteries, as well as the ſeventh; of which I ſhall not particularly enlarge at preſent.

A Call and Warning from the Lord to the People of Boſton, *and* New-England, *to Repent*, &c.

THE Burden of the Word of the Lord that came unto me on the twenty firſt day of the fourth Month, 1688. in the Town of *Boſton* in *New-England*, to declare it unto *Boſton* its Inhabitants, and to the Inhabitants of *New-England*, who have been, or are concerned in oppoſing, and hardning their Hearts againſt the inward appearance of God, and of his Son Chriſt Jeſus, in the Hearts of his Servants, and in the Living Teſtimonies they have born unto you, to call you to believe in the Light of his Son Chriſt Jeſus, who hath enlightned you all, and every one of you, and to turn you from Darkneſs to Light, and from the Power of Satan unto God. Oh! Repent, Repent for your great Sins, and Tranſgreſſions of all ſorts, that ye have committed againſt the Lord, and againſt his holy and divine Light and Gift in all your Hearts, and eſpecially Repent of your great *Hypocriſie*, all Teachers and People of *Boſton*, and *New-England* every where, who call your ſelves *Chriſtians*, and have a Name to live, but are dead, who draw near unto God with your Mouths, and honour him with your Lips, but have

have removed your Hearts far away from him, and who have the Name of Christ oft in your Mouths, and think to cover you with his imputed Righteousness, while ye are ignorant of his Life, and holy Power & Spirit, and divine Nature in your Hearts, and while ye are daily crucifying the Lord of Glory afresh, and putting him to open shame, and treading under Foot the Blood of the Covenant, as the holy Scripture declareth concerning some that professed Christ Jesus in former Ages. And this is the state of many of you, yea, of the generality of you, both Teachers and People of *Boston*, and *New-England*, of all sorts, a few Names excepted, whom the Lord doth honour, and they shall walk with him in White, although ye have sought to dishonour them. And this I have seen from the Lord in that pure Light of his that maketh all things manifest, and before which all things are naked and bare, which Light ye generally despise, and reject, and blaspheme, calling it, *A meer natural Light*, *and insufficient to lead unto God*; and the Children of it ye have hated, reproached, and mocked with cruel Mockings, whereby ye have sufficiently declared your selves to be born after the Flesh, and not after the Spirit. Oh ye *Blasphemers* against God, and his Temple (which is his Light) and them that dwell therein! Repent, repent of your Blasphemies, and hard Speeches, and hard Thoughts against Gods inward appearance, by his *holy Word*, *Light* and *Spirit* in all your Hearts: And Repent of all your

your *Pride*, *Vanity*, *Folly*, *Exceſs* in *Meats*, *Drinks*, and *Apparel*, who though ye profeſs your ſelves to be more pure, and more purely reformed, than other Churches, ſo called, yet in the ſight of God ye are nothing better, but many of you worſe; and the Sin of *Sodom*, which was *Pride*, and *Exceſs*, and *fulneſs of Bread*, is the Sin of many of you, eſpecially of the richer ſort. Oh, unthankful Nation! Do ye thus requite the Lord, who are *Jeſurun* like, that ſince ye waxed fat, have kicked againſt the Lord, and are gone from that Tenderneſs, Sobriety, and Simplicity that was among you, and your Fathers ſometime ago: Oh! how quickly have ye degenerated, and departed from the Lord, of whom ye have made, and ſtill are making a great Profeſſion! The anger of the Lord is ready to break out againſt you yet more than formerly, unleſs ye Repent: And though his Hand hath been manifeſtly ſtretched out againſt you, in manifeſt Judgments, and eſpecially in *Blaſtings* and *unfruitful Seaſons*, and other Judgments, and Plagues, and Strokes upon you, yet ye have not ſeen nor regarded it, many of you, yea, moſt of you; but ye are like unto them, concerning whom the Prophet *Iſaiah* teſtified, ſaying, *Lord, when thy Hand is lifted up, they will not ſee; but they ſhall ſee, and be aſhamed for their Envy at the People.* And this is the Word of the Lord unto you, all Teachers, and People of all ſorts, of *Boſton* and *New-England*, all ſuch of you who are Unbelievers, and have not Faith in the Light

of

of God and Christ within you, but place all your Confidence, Faith and Reliance upon the *imputed Righteousness* of Christ without you, and what he did, and suffered for you unto Justification, while in the mean time ye know not Christ within you, and so are in the state of Reprobation, or rejection, as such; and while ye there remain, opposing Christ without, to Christ within, professing to own him without, but denying him within, and the Revelation of him within in mens Hearts, and crucifying him by your daily great Sins and Iniquities of all sorts. But is Christ divided? Or can any have a right and sincere Faith in Christ, as he came and suffered Death in the Flesh, and rose again and ascended into Glory, unless they believe in him, and own and witness him revealed in them, their *King*, *Priest* and *Prophet*, *Lord*, *Judge*, and *Lawgiver*, their *Head* and *Foundation* laid in them, *Christ in them the hope of Glory*? And all who sincerely own him within them, have the benefit and comfort of his *Death*, and *Sufferings*, and *Righteousness*, that he accomplished without them, when he came in the Flesh, and none others; and this is unto you all the Word of the Lord, whether ye will hear, or forbear. And oh! Repent, Repent of all your *Self-Righteousness*, and *Self-willings*, and *Self-runnings* and *actings* of all sorts, in that ye call your *Duties* and *Performances*, wherein ye are daily exercising your selves, without the Lord's holy Spirit, and Power, and Life inwardly revealed, to which ye are Strangers,

and

and many of you wilfully ignorant, hating and refusing to be informed or instructed, even many or most of you. And all ye who have made light of the cruel Sufferings of the Lord's Servants, called in derision *Quakers*, and some of whom have been put to Death at *Boston*, by a most unrighteous and inhuman Law, wherein they who either made or executed the same, have shewed themselves more inhuman, cruel and barbarous than many, or most of all sorts of mankind. Oh! mourn before the Lord for this great Sin, and for shedding the Blood of the Innocent, wherewith your Land is still defiled, and the Iniquity of it is not yet done away, nor shall, nor indeed can, but by deep Repentance, Mourning and Contrition of Soul, and Godly Sorrow, and unfeigned Repentance, and turning unto the Lord; and let it not be an excuse unto you, that many of you were not the actors in that great Sin, but ye have not mourned for it before the Lord, many, yea, most of you, and therefore it lieth upon you: and this is the Word of the Lord unto you.

Read and well consider *Ezekiel* 9. 3. 4. 1 *Cor.* 5. 2.

G. K.

A Copy of this was set up in the most publick place, in the Town of Boston, *the* 21*st of the* 4*th Month*, 1688.

Boston, *the 12th of the 5th Month*, 1688.

To *James Allen*, *Joshua Moody*, *Samuel Willard*, *Cotten Mather*, Preachers in the Town of *Boston* in *New-England*.

Friends and *Neighbours*;

I being well assured, both by the Spirit of God in my Heart, and the Testimony of the holy Scriptures, that the Doctrin ye preach to the People is false, and pernicious to the Souls of People in many things, do earnestly desire and entreat you, and every one of you, the Preachers in the Town of *Boston*, to give me a fair and publick hearing, or meeting with you, either in one of your publick Meeting-Houses, or in any other convenient place, where all who are desirous to come may have liberty, and let the time be as soon as may, as either to day in the Afternoon, or to morrow in the Fore-noon, but rather than fail, if ye will give me any assurance to have a meeting with you, I will attend your leasure for two or three days to come, providing once this day you send me your positive answer; and if ye give me a meeting with you, I profer in true love and good-will, by the divine assistance, to shew and inform you, that ye teach and preach unto the People, many false and unsound Principles (contrary to the Doctrin of Christ, sufficiently declared in the holy Scriptures) your Doctrin being according to

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the *Catechiſm* and *Confeſſion of Faith* of the Church of *Boſton* and *New-England*, which I have diligently examined, and find it to be the ſame, with that publiſhed by the aſſembly of *Presbyterians* and *Independents* at *Weſtminſter* in Old *England*, about forty Years ago, excepting ſome few ſmall things, wherein ſome of you may differ in Church Government and Diſcipline, and if ye cannot receive my information, I profer to debate theſe things fairly with you, which I call falſe Doctrin, and to vindicate our Principles, who in ſcorn are called *Quakers*, whom ye have falſly charged, for which ſome of our worthy Friends have ſuffered death at *Boſton*, and let the Scriptures Teſtimony be the only external Rule, Teſt and Touch-ſtone of our ſaid debate. And the particular things I charge on you, as being falſe Doctrin, and contrary to the Doctrin of the holy Scripture (beſide many others that I could mention) are theſe following:

1. *That God hath committed his Counſel wholly to Writing, even ſince the Apoſtles days, the former ways of God's revealing his mind to his People being ceaſed.*

2. *That God hath fore-ordained what-ever cometh to paſs.*

3. *That God hath not afforded, or provided ſufficiency of Grace and means of Salvation unto all mankind, whereby they may be ſaved.*

4. *That there are reprobate Infants, that die in Infancy, and periſh eternally, only for* Adam's *Sin imputed unto them, and derived into them.*

5. *That the Light that is in every Man, that convinceth them of their Sins, and calleth them to leave and forsake them, is only natural, and no ways sufficient to enable any Man to do any work acceptable unto God.*

6. *That Christ hath not dyed for all Men.*

7. *That Justification is only by Christ's Righteousneſs, without us, imputed unto us, and received by Faith alone, and not by any Righteousneſs of God or Christ infused into us, or wrought in us.*

8. *That beginnings of true Sanctification cannot be fallen from totally.*

9. *That no Man in this Life, by any Grace of God given him, or to be given him, can perfectly keep the Commandments of God, but doth daily break them in Thought, Word and Deed.*

10. *That no Man ever since the Apoſtles days are aſſiſted by any infallible Spirit, to Preach, Pray or Write; and that to ſpeak and pray by the moving of the holy Ghoſt, as the Prophets and holy Men witneſſed of Old, is ceaſed.*

11. *That human and outward learning, without the ſaving Grace of God, and the holy Spirits inward Revelation and Inſpiration, is ſufficient to qualifie a Man to be a Preacher of the Goſpel.*

12. *That the Scriptures ought to be believed only for their own outward Evidence and Teſtimony, and not for the inward Evidence and Teſtimony of the holy Spirit in Mens Hearts.*

I expect your Anſwer ſome time this day, and remain your Friend, *G. K.*

Having

Having received a Blaſphemous and Heretical Paper, ſubſcribed by one *George Keith*, our anſwer to it and him is,

IF he *deſires Conference, to inſtruct us, let him give us his Arguments in writing, as well his Aſſertions: If to inform himſelf, let him write his Doubts: If to cavil and diſturb the Peace of our Churches (which we have cauſe to ſuſpect) we have neither liſt nor leaſure to attend his Motions: If he would have a Publick Audience, let him Print: If a private Diſcourſe, though he may know where we dwell, yet we forget not what the Apoſtle* John *ſaith*, Epheſ. 2. 10.

July *the* 12*th*, 1688. James Allen, Joſhua Moody, Samuel Willard, Cotten Mather.

To *James Allen*, *Joſhua Moody*, *Samuel Willard*, *Cotten Mather*, called Preachers, in *Boſton*.

I Received yours, wherein ye give no ſatisfactory nor reaſonable *anſwer* to my *fair propoſal*; ye call my Letter unto you, *A blaſphemous & heretical Paper*: But wherein it doth contain either Hereſie or Blaſphemy, ye have not mentioned, far leſs demonſtrated: I pity your Ignorance, and I perceive ye are in the ſame darkneſs and blindneſs of Mind that the *Jews* were in, who accuſed the Lord Jeſus Chriſt of Blaſphemy; and if he were now among you in the Fleſh, he would meet with the ſame entertainment from you; for the meaſure of the ſame Spirit of Truth, which is in his Servants (that dwelt in him in all fulneſs) ye blaſpheme againſt. But it is well ye have not the Magiſtrates Sword now at command, which your Brethren ſometime ago had, and made a woful and miſerable uſe of it, to turn it againſt the Innocent. And now that ye have no Carnal weapons to fight with, we can find no Spiritual weapons that ye have: But by ſilly and frivolous Excuſes ye ſeek to lurk and hide in Corners, when ye are fairly, and juſtly required to appear in open Field, to defend your falſe Doctrin. To whom ſhall I liken or compare you, but to Night-birds, and Beaſts of prey, as they are deſcribed, *Pſal.* 104. 20, 21, 22. *Thou makeſt Darkneſs, and it is Night, wherein all the Beaſts of the Foreſt do creep forth, the young Lyons roar after*

after their Prey, &c. The Sun ariſeth, they gather themſelves together, and lay them down in their Dens. For now that your Sun of Perſecution is gone down, and the Sun of Peace is ariſen, ye have no courage to appear in the open and fair Field, to defend your evil Cauſe, only in your Dens, and Houſes into which ye have crept, where the honeſt People called *Quakers*, have not occaſion to hear you; ye ſpeak Evil of things ye know not, and lie and rail againſt the Truth. And that ye (and not we the People called in ſcorn *Quakers*) are Blaſphemers, I have not only charged, but demonſtrated in ſundry particulars, in this Treatiſe. And yet becauſe I judge ye do ſo in ignorance, I believe it is pardonable, and if ye ſincerely Repent of it, it ſhall be forgiven you. But why are ye afraid of the Light, to appear in publick, to try your Spiritual ſtrength and weapons, when your Carnal are gone. Is not that Scripture fulfilled upon you, *Job* 24. 16, 17. *In the dark they dig through Houſes, which they had marked for themſelves in the day time, they know not the Light; for the Morning is to them, even as the Shadow of Death; if one know them, they are in the terrors of the ſhadow of Death.* I do ſay it in uprightneſs, I writ not this, boaſtingly, or glorying in my ſtrength, as of ſelf, my alone glorying is in the Lord, and in his Truth, which is the ſtrongeſt of all, that God in his infinite Mercy hath made known unto me, and the Truth in the Mouth or Pen of the youngeſt Child, is too ſtrong for all the *Goliahs* among you. Re-

member that memorable paſſage of the Barley-Cake, that tumbled into the Hoſt of *Midian*, as it was repreſented to one in a Dream, which was the occaſion of *Gideon*'s taking courage to go out againſt the *Midianites*, who was proſpered with great ſucceſs, though he and his Men were but a ſmall company, *Judge 7.* And alſo remember, how at the ſounding of the Rams Horns, the Walls of *Jericho* fell down flat to the Ground. Men of an evil Conſcience are commonly afraid. Or if ye fear your People, leſt if any publick Diſpute ſhould be, they might be in danger to change their mind: Is it not the moſt effectual way to reſcue your Sheep, if they be in danger, ſuppoſe we be Wolves (as we thank God we are none) to appear openly, and in a manly way againſt us, and not to ſuffer the Wolves to hunt the Shepherds, for that were a ſtrange thing; but that if ye be Shepherds, ye hunt the Wolves and ſeek them out every way, and by all means, and be glad of every occaſion to find them? And is your Preaching to the People ſo little effectual that many Years teaching them, is not ſufficient to ſave them from the danger of two or three Hours fair debating of things? If your People were built on the Rock, ye needed not fear that they would be ſo ſoon ſhaken. In your very ſhort Letter, ye have very many idle and frivolous Suppoſitions, *If this*, and *If that*; ſo that in ſix Lines or ſeven, ye have five needleſs Suppoſitions, and labour as Men in a Sweat, or at leaſt ſeem ſo to do, to find out the deſign or

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intention of my Writing unto you, the which is plain, without any enquiry; for I told you very plainly, the end of my writing, was to inform you, That ye preach unto the People many falſe and unſound Principles, pernicious to the Souls of People. And if ye could not receive my Information, I profered to debate theſe things fairly with you. And though I neither had, nor have the leaſt mind to Cavil, yet I moſt aſſuredly believe, that the Peace of your Churches is not the true Peace of Chriſt, but that both ye and they are ſet down in a falſe peace and reſt. And therefore he, who at the command of Chriſt Jeſus, and by the motion of his eternal Spirit, doth proclaim a holy War, and ſoundeth an alarm in your Ears, that Chriſt himſelf is come, and more abundantly coming to take away your falſe Peace, and to ſend a ſpiritual Sword and Fire unto you, is really your beſt Friend, and ſuch a Friend I am unto you, whether ye will hear or forbear. For I came not unto you in my own will, but a neceſſity from the Lord, by his living Motion in my Heart, and his living Word, that was, and is as a Sword and a Fire, did lie upon me to clear my ſelf among you. And ſeeing your Churches are no true Churches of Chriſt, as I have ſufficiently demonſtrated in this Treatiſe, their peace is no true peace, and therefore muſt and will be broken, and the ſooner it be broken, the better it will prove to many poor Souls among you, in order to their being gathered unto the Lord. And whereas ye ſay in your Letter,

ter *If he would have a publick Audience, let him Print:* Ye ſee how I have complyed with your Propoſal, yet not in your will, but in the will of the Lord, who hath laid it upon me, and hath aſſiſted me in this undertaking, to write this Treatiſe, and direct it more particularly unto you, and more generally to all the *Preſbyterian* and *Independent* Teachers and People, both in *New-England*, or elſewhere, to whoſe Hands by divine Providence it ſhall come. And I require this reaſonable demand of you, that ſeeing ye have ſaid, *Let him Print*, that after it is come unto you, ye would ſeriouſly read it, and if it pleaſe God by it, as an Inſtrument to convince you, through his eternal Spirit, give God the Glory, and confeſs to the Truth: But if otherwiſe, that ſtill ye think ye have Truth on your ſide, then appear in Print openly to defend your Cauſe, not with Railing and Lies, but ſolid Arguments, if ye can produce them. And if in ſome places I ſeem to have appeared ſharp unto you, or your Brethren, in this undertaking, I would have you to conſider, that on a due examination, my Arguments and Reaſons are full as ſharp as my Charges or Concluſions; and ſharp Premiſſes can well allow to have ſharp Concluſions. And what Sharpneſs or Tartneſs, or ſeeming Severity I have uſed, true love and compaſſion to Souls, as well as zeal to God's Glory hath conſtrained it. Sweet Potions of Phyſick are not always the moſt ſafe. The true Prophets of God were generally led and moved

of

of God, to reprove sharply the false Prophets of Old. And Christ, and the Apostles, and other true Teachers, did sharply reprove false Teachers in that day; and there is the same cause now, and the same Spirit of Truth, and true Zeal now that moveth in God's true Servants in measure in this day. The precious Souls of many Thousands lie at stake, and therefore there ought to be plain dealing, and no daubing with untempered Morter, or sowing Pillows under Armholes. I know the wrath of Man doth not work the Righteousness of God, and I have laboured to keep free from that human Passion: and whether I have kept clear and free of it, I can, and do freely submit to the Judgment of the spiritual Man, who hath a spiritual discerning, and is able to judge; but to the carnal Man's Judgment I have no reason to submit. And as I freely submit my Spirit to be tryed, so the Doctrin to him that is able, and above all, I appeal to the holy Scripture, as the best outward Test and Touch-stone, and to the inward opening of the holy Spirit, in all that are sensible of it, without which ye cannot but err, not knowing the Scriptures, nor the Power of God. Ye decline my coming privately to your Houses, citing for your Warrant, *John* 2. verse 10. but I had no such design; however, ye miserably misapply that place of Scripture, as ye are wont to do many more. For ye take it for granted, that I bring another Doctrin, than the Doctrin of Christ and the Apostles, which I altogether deny.

ny. Secondly, what *John* did write, was to a private Woman, and therefore doth not quadrate to you, who reckon your ſelves publick Men, and Rulers as well as Teachers and Paſtors in the Church; and I do not find any command or practice in all the Scripture for you to decline a fair Diſpute with Men, ſuppoſe Hereticks or falſe Teachers, unleſs ye have firſt dealt with them, in order to convince them: And even ye ought not to reject an Heretick, till after the firſt and ſecond Admonition, according to Scripture, but ye never as yet gave me your firſt: And he who is an Heretick, is ſelf condemned, which I bleſs God, I am not; and ye pretend not to that ſpiritual diſcerning, whereby ye can know me to be ſuch. It is not always one, nor divers Errors or Miſtakes in Judgment, that maketh Men worthy of that odious Name of *Heretick*. The Apoſtle *John*, and all the other Apoſtles had the infallible Spirit of Truth, and that gave them a diſcerning infallibly to judge both Doctrins and Spirits; but this ye neither have, nor lay claim to: And yet we find that the Apoſtles did not ſhun to diſcourſe and debate with Men of ill Principles, as occaſion and ſeaſon required. And Chriſt alſo did unweariedly reaſon with Oppoſers of all ſorts, *Jews*, *Phariſees*, *Sadducees*, &c. And *Paul* diſputed daily in the School of *Cyrannus*, with them that oppoſed, and with *Epicureans* and *Libertines*, and others at *Athens*, and went into the *Jews* Synagogues, and reaſoned with them; and did not excuſe themſelves with your ſilly Evaſion, that

that these Men were false Teachers, and therefore ought not to be disputed with. The Scripture commandeth, that in Meekness we should instruct them that oppose themselves, if God peradventure may give them Repentance. And though this is not the work of all private *Christians*, who have not a publick Gift of teaching, and are not called to that Work, yet this is no defence unto you, who pretend to be publick Teachers. And if it be so, that false Teachers are on no account to be received into Houses, ye little consider how this Weapon may ere long be turned against your selves: For my hope is, that in due time, many People, both in *Boston* and *New-England*, shall have their Eyes opened by the Spirit of the Lord, which ye blaspheme, to see your sort to be these false Teachers, who bring not the Doctrin of Christ and the Apostles, and the Houses ye Preach in, not being your Houses, but the Houses of the People, they shall not any more receive you into them, and this warrantably enough, according to your own words. But seeing ye are so unwilling that any called a *Quaker*, should come into your Houses, why should ye receive their Goods? To wit, their Kettles, Pewter, Houshold-stuff, Corn and Cattel, as some, yea, many of your Brethren have done, and used them as your own, though unjustly taken away from the true Owners, because they would not give you Maintenance. A rare and unparalled practice, no where to be traced in all the Scripture, nay, not by false Prophets

phets and Teachers, in like manner as ye have done. And when our honeſt Friends have expoſtulated with you, *Why ye crave Wages of them, who do not hear you*; ye have oft told them, *The Door is open, and have invited them to come*; yea, and ſome have been fined for not coming to your Houſes, ſome call Churches; but now, by your words, no *Quaker* (becauſe, as ye ſuppoſe, he bringeth not the true Doctrin) is to be received into your Houſes; and if this be not a contradiction, and a piece of Confuſion, like moſt of your work, let the impartial judge. And your citing places of Scripture ſo frequently, contrary to the very intention and end of them, as I have ſufficiently proved in this Treatiſe, I know not to what other thing I can better compare it, than to *Turkiſh* Pirats at Sea, who hang out an *Engliſh* Flag or Colours, on purpoſe to deceive the unwary Mariners. And as I look upon you, the four Preachers at *Boſton*, above-named, to be more particularly concerned in this Treatiſe, ſo I do not except any others, either in *New-England* or any where elſe, who hold the ſame Principles with you, but I do reckon them obliged, either to confeſs to the Truth, upon real conviction; or if otherwiſe, to produce their Reaſons againſt that which we believe to be the Truth. I remain your real Well-wiſher and Friend,

The 21ſt of the 7th Month, 1688. G. K.

Poſt-

Postscript.

YE *shall find the twelve particular Doctrins which I charged upon you and your Brethren, to be false, proved to be so in distinct Heads, as followeth; the first, tenth, eleventh and twelfth* Articles, *in* Cap. 1, 2, 3, 4. *of this Treatise; The second and fourth,* Cap. 5. *The third, fifth and sixth,* Cap. 6. *The seventh in* Cap. 7. *The eighth and ninth, in* Cap. 8. *And the 9th* Cap. *treateth of your* Visible Church, *and* Church-Government; *and the 10th of your* Sacraments *and* Sabbath-day. *There are many other things in your said* Confession *and* Catechism, *contrary to the Truth and Doctrin of the holy Scriptures, which I have passed by at present, but these I have here examined, and proved to be contrary to the holy Scriptures, being the principal, and some of them Fundamental, I did find my mind most concerned in; the which being overturned, the other Errors that are built upon them shall fall with them.*

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A brief Answer to some gross Abuses, Lies and Slanders, published some Years ago, by Increase Mather, *late Teacher of a Church at* Boston *in* New-England, *in his Book, called,* An Essay for the recording of Illustrious Providences, *&c. and by* Nath. Morton, *in his Book, called,* New-England's Memorial.

THe said *Increase Mather*, in the eleventh Chapter of his Book, called, *An Essay*, &c. relateth a long Story of three mad *Quakers*, called, *Thomas Cases* Crew, one of them being a Man called *Denham*, and two Women, who went down to *South-hold*, and they met with *Samuel Banks* of *Fairfield*, the most blasphemous Villain, as they call him, that ever was known in these parts, and some other Inhabitants of that Town on *Long-Island*, where they fell a Dancing and Singing after their Diabolical manner; and how at that time they proselyted one, called *Thomas Harris* (belonging to *Boston*) to be of their way, and how after some short time, the said *Harris* was found dead by the Sea-side, with three Holes like Stabs in his Throat, and no Tongue in his Head. And two other Stories he subjoyneth, concerning these of the same Crew, or Company, called the *Singing and Dancing Quakers*,

Quakers; the laſt hath in it a Relation, how the ſaid *Jonathan Denham* (alias *Singleterry*) and one *Mary Roſſe*, did many frentick and Diabolical Tricks; and among others, that he ſacrificed a Dog at *Plymouth*-Colony in *New-England*. And all theſe Stories he doth relate, on purpoſe to abuſe that honeſt and ſober People, called *Quakers*, without making any diſtinction, nor giving the leaſt Information to the World, how that the Body of People called *Quakers*, do not in the leaſt own theſe ungodly and wicked People, mentioned by him, called *Thomas Caſes* Crew, nor any others of that ſort, but have all along declared againſt them, and ſhewed the greateſt diſlike and abhorrency of their Spirit and ways, that is poſſible, and all their mad and frentick Tricks and Freaks of Singing and Dancing, or any others of all kinds: And the People called *Quakers* have ſuffered more Abuſes and Inſolencies, by that ungodly and wicked Crew of *Thomas Caſe*, and others of that Spirit, than any other People in theſe Countries, whereof many ſober People that do not profeſs themſelves to be *Quakers*, can bear Witneſs both in *Long-Iſland*, and in *Road-Iſland*, and alſo at *Newer-ſinks* in *Eaſt-Jerſey*, how for many Years they have moleſted them, frequently at their Meetings, and more eſpecially at our Friends general Meetings at *Oyſter-Bay*, and *Rhoad-Iſland*, and divers other places. And when the ſaid *Jonathan Denham*, and *Mary Roſſe* were whipt by the

order of the Magistrates of *Plymouth*, there were some of the honest People called *Quakers*, present, who openly declared before the People, That the *Quakers* did not at all own them to be of their Society; and did declare their loathing and abhorrency of their Practices, and that they could not own them to be sufferers for Christ's sake: And though they assume to themselves the Name of *Quakers*, and call themselves the *new Quakers*, yet that will not follow, that they are of the Society of that sober and honest People: For it is not the Name or Profession, that is the sign, or mark of distinction owned by that People, who own none to be of their Society or Fellowship, unless they walk in the Truth, as well as profess it; and the Truth leads into all Sobriety and Gravity in all things, but into none of these mad Gestures, and ungodly Singings and Dancings, under the pretence of Raptures of Heavenly Joy. For although we own Singing with the holy Spirit, and with understanding and discretion, and giving Thanks unto God, according to the Scriptures, and the example of the Primitive *Christians*, yet the Singing of such ungodly Persons we never did, nor can own; and we believe that Weeping and Howling, and bitter Mourning is more proper for them. And for *Dancing*, it was never a thing owned by that People, nor is at this day; only *Thomas Case* and his Crew lately, or of late Years, have run into that, and other mad Practices, by *Satan*'s Instigation

gation, nor does that Crew or Company of *Thomas Case*, nor himself agree in professed Principles, with the People called *Quakers*, unless it be in some general things, common to all sorts: For they are plain *Ranters* and *Libertines*, and upon due search and examination, their chief Principle doth agree with the *Presbyterian* and *Independent* Confession of Faith, rather than with the *Quakers*. For these ranting Crew of *Case*'s followers, and himself, do say, *That whatever they do, they are constrained to do it, and cannot do otherwise.* And is not this the same that your *Confession of Faith* saith, *That God hath foreordained infallibly, and unchangably whatever cometh to pass, without making any distinction?* And this *Increase Mather* hath exactly followed, and imitated the practice and example of the ancient, malicious and persecuting *Heathens*, who, when any unlucky thing happened to be said or done, by any called *Christians*, although they were no *Christians*, but only assumed the Name on purpose to deceive, these malicious *Heathens* did throw it all upon the *Christians*, without making any distinction. And the like concerning these *Rusticks*, that rose up in War against their lawful Princes in *Germany*, and the mad Crew that followed *John of Leiden*; The Adversaries of Truth did impute all this as the proper effect of the Reformation. And thus also in Old *England*, the ungodly Sayings and Practices of *Ranters* and *Libertines*, have been odiously cast upon the

People called *Quakers*; whereas it is well known that the People called *Quakers*, have always with great zeal, oppoſed the *Ranters* and *Libertines*, both in their Principles and Practices, and have ſhewed their Zeal againſt them, both in Diſputing and Printing againſt them, more than any People have done; and have been a great occaſion and means of ſuppreſſing that evil ſpirit in them, ſo that little of it hath for many years openly appeared in Old *England*; and the ſame Ranting Spirit is greatly decaying of late years, in theſe *American* parts, and we hope ere long it ſhall be quite gone. And let the impartial judge, whether it can be any other thing but Malice, as well as Raſhneſs (as he hath ſhewed his raſhneſs and folly in ſome other paſſages of his Life, if not Malice, that hath occaſioned him for ſome time paſt to abſcond, and depart from the place, where he preached at *Boſton*) in this *Increaſe Mather*, to charge the Crimes of the Guilty upon the Innocent, without diſtinction, when it is notoriouſly known, both in *New-England*, and in all other places, where the People called *Quakers* live, that they never did own any of theſe People, from the firſt inſtant, that they appeared in any of theſe Practices. And ſeeing ye of the *Presbyterian* and *Independent* Churches of *New-England*, cannot but acknowledge, that too many unlucky and unchriſtian Practices have fallen out, and have been committed by your Church-Members, as *Whoredom*, *Drunkenneſs*,

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and the like, *&c.* Yet if when upon your firſt diſcovery of theſe things, ye have diſowned them, and ſufficiently cleared your ſelves of them, we are more Men, and more reaſonable than to charge theſe things upon you: And when *Judas* betrayed Chriſt his Lord and Maſter, though he was one of the twelve, and numbred among them, ſhould therefore this great Crime of *Judas* be caſt upon the eleven that were Innocent? Or when *David* committed theſe two great Sins of *Murder* and *Adultery*, ſhould this be caſt upon the faithful People of God in that day, who were in Society formerly with him? Or ſhould the Crime of the inceſtuous Perſon at *Corinth*, becauſe of him, be caſt upon all other *Chriſtians*? If this be not equal, (as all ſober Men will ſay, it is not equal) it is no more equal, but abominably unjuſt, to throw the Crimes of *Thomas Caſe*, or his Crew, upon the honeſt People called *Quakers*, of whoſe Society and Spirit they are not. And the ſaid *Increaſe Mather* may with the ſame Impudence, charge all the abominable Hereſies of the *Manichees*, *Nicolaitans*, *Ebionites*, and all others upon the *Chriſtians*, becauſe all went under that general Name of *Chriſtians* in theſe days. And theſe of *Caſe*'s Crew, they call themſelves *Chriſtians*, and ſo doth *Increaſe Mather*, doth it therefore follow, that their Crimes on that only account ſhould be charged upon him? Let him ſee how he can anſwer to theſe things, or any of his Brethren,

or Kindred for him, in his abſence. It wanteth to be inſerted in his Book, that what hath befallen him of late, is a remarkable Judgment of God upon him, for his Injuſtice to the *Quakers*, and his unjuſt charging the Innocent with the Crimes of the Guilty. Nor is his laſt Story, concerning one *Robert Churchman*, living at *Balſham* in *Cambridge*-Shire in Old *England*, related by *H. Moor*, of any more weight or validity, to diſcredit the Religion or Profeſſion of the People called *Quakers*, than the former. Why? the ſaid *Churchman* had only ſome inclination to be a *Quaker*, (but we do not find in all the Relation, that ever he was a profeſſed *Quaker*, and owned by that People) and ſome Whimſies, or Fancies did take him in the Head for ſome time, that he ſuppoſed he was inſpired with the Spirit of God, and that the Spirit of God did ſpeak in him; And at laſt, it appeared that it was not really ſo, but that the Man was under ſome miſtake, or deluſion, or ſuppoſe a real poſſeſſion of the Devil, or was mad: What can all this ſay in the leaſt, to diſcredit the *Quaker*'s Religion, or Principle? Have there not been mad People, and whimſical, both of the *Presbyterian* and *Independent* Churches? Yea, doth not *Increaſe Mather* relate how, that *Ann Cole* of *Hartford* in *New England*, that was eſteemed a godly and gracious Woman, and I ſuppoſe a Member of ſome *Independent* Church, or *Presbyterian*, otherwiſe it is not like he would have ſo commended

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mended her, that she was really bodily possessed with the Devil (see his fifth Chapter) but this doth not infer, that either the *Presbyterian*, or *Independent* Profession of *Religion*, by *Increase Mather* his own Judgment, is of the Devil; Yea, and some belonging to their Churches in *New-England*, have very lately been convicted of Witchcraft at *Boston*. It cannot be denied, but that Madness, and melancholy Whimsies and Fancies, may befall some of all Professions, called *Christians*, the causes of which are best known unto the Lord. But it is altogether unmanly and inhuman, as well as Unchristian, to charge these things upon the whole Profession. We have always asserted it, that it is one thing to profess to be led by the Spirit of God, and another thing to be really and in deed led by it. We are not ignorant how many have both said and done very bad things, under a pretence of being led by the Spirit of God, and of having the Spirit to be their Rule; and yet this is no Argument against the leading and rule of the Spirit of God, no more than it is an Argument against the Scripture, that many have done bad things, and pretended they have had the Scripture to be their Rule in what they did; as in the late Wars in Old *England* and *Scotland*, when they rose up against the lawful Authority, wherein many both *Presbyterians* and *Independents* were concerned, they all did pretend they had the Scripture to be their Rule in what they did;

and yet ſurely, the Scripture was no Rule nor warrant unto them in theſe bad Practices. The leadings of the true Spirit of God are known, both by the firſt Motions, and alſo by the Effects and Fruits that follow after; and that is to *deny all Ungodlineſs* and *Unrighteouſneſs*, and *to live Soberly*, and *Godly*, and *Righteouſly in this preſent World*, and to follow, and be found in doing whatſoever things are *true*, *honeſt*, *juſt*, *pure*, *virtuous*, and *praiſe worthy*, and *of good Report* among theſe who have a ſpiritual Ability to judge of things that differ, as too many have not. And we are well aſſured, that the Spirit of God never teacheth, nor leadeth any to think, ſay, or do what is contrary to the declared Will of God in the holy Scriptures, nor to that holy and righteous Law, that is writ by the Finger of God upon the Hearts of Men univerſally, which is the ſubſtance of the Decalogue that God writ upon the two Tables of Stone. And we readily grant, that whoever pretend to follow the Spirit of God, to be their inward Guide and Rule, ſhould be very cautious and wary, leſt the evil Spirit that doth, and can transform himſelf into many Likeneſſes, but always ſhort of the Truth, ſtep in and deceive. But there is a moſt ſafe and ſure way for every one, to be ſure, that they are not deceived, and ſhall never be, in any matter of moment, and that is for every one to be faithful unto God in theſe moral Duties, or any other things which they know infallibly,

fallibly, and are generally agreed upon by all *Christians*, to be good things, for such have the Promise of God, that they shall be preserved from being deceived. And whereas the said *Increase Mather* hath writ so many remarkable Judgments of God, that have come upon notorious Offenders, on purpose to record them in Print; and that he saith, Cap. 11. *We may not judge of Men meerly by outward Accidents, which befall them in this World*, &c. And some Lines after, he saith, *Nevertheless a Judgment may be so circumstanced, as that the displeasure of Heaven is plainly written upon it in legible Characters*: And in this he saith true, but he should have added, that such Men who can read the same, must not be blind, but have the true Eye opened in them, otherwise they will make a wrong Construction of these things. There wants to be inserted, or added to his Book the many signal and manifest Judgments of God, that came upon the People of *New-England* in general, and upon divers particular Persons, the main actors, for that horrible Persecution they raised against that honest People called *Quakers*, and putting to death four of the Lord's Servants, for which the Name of these Actors and Abettors, are a stink over many places of the World: And of these Judgments in general, the *blasting of their Wheat* generally ever since they put our worthy Friends to Death at *Boston*; and the *Indian* Wars that soon after followed, whereby many *English* were destroyed

ſtroyed; And after that, but of late Years, a dreadful Viſitation of the *Small-Pox*, called by ſome the *Black Pock*, that cut off very many, both at *Boſton*, and elſe-where, of which they were fore-warned by a Woman that came from *Barbadoes*, and went into ſome of their Meetings, with her Face all made black, for a Sign of what was coming upon them, ſhe being one of theſe People called *Quakers*, and owned by them in that very Teſtimony, which ſhe declared, ſhe was moved by the Lord to come from *Barbadoes* to bear among them, her Name being *Margaret Brewſter*; to which may be added, the taking away their Charter, and Power (which they ſo groſly abuſed, in turning the Sword againſt the Innocent) one cauſe of which was their perſecuting the *Quakers* unto Death; and the manifeſt Judgments of God that came upon divers particular Perſons, notorious Perſecutors of that innocent People, are very obſervable, as Major *Adarton*, who joyned in paſſing ſentence of Death againſt ſome of theſe Servants of the Lord who ſuffered Death at *Boſton*, who not long after was killed with a Cow; and that *Horton*, Preacher at *Boſton*, a great Perſecutor, who dyed ſuddainly, as he was walking in his Houſe after Sermon, and Captain *Davenport*, another great Perſecutor, who was killed with Lightning. And though the ſaid *Increaſe Mather* doth relate the ſuddain Deaths of both theſe men, he altogether omitteth theſe great Circumſtances, of their being great

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Perſecutors; the which omiſſion, whether it was wilfully in him, or not, I ſhall not determine. But it is the more memorable, that the ſaid Major *Adarton*, being warned before-hand, of the Judgment of God, he made light of it, as I was informed by ſome in *New-England*, who had the Relation of it, from ſome that did ſo warn him, being of that perſecuted People. And alſo it is very memorable, how one of theſe perſecuted Servants of the Lord, called *Quakers*, did plainly fore-tell, *that the Houſe of Governor* Indicot, a greater Perſecutor, *ſhould be left deſolate, and become a Dunghil*; as did accordingly come to paſs; and hath been obſerved by divers, to have been a real Prophecy, divine Juſtice and Providence did ſo bring it about. There are many other Inſtances and Examples might be mentioned, ſome of which I refer to *George Biſhop* his Book, called, *New-England Judged*, to be there read and conſidered. I ſhall only add one paſſage more, which I was informed of, and had it writ from ſome of the People of *Barnſtable*, how that from an honeſt man, a *Quaker*, in the Town of *Barnſtable*, were taken four Cows, with ſome Calves, the *Quaker's* name being *Ralph Jones*, who is yet alive; and theſe Cattel were taken away by the Preacher of that Town, his Son-in-law, who had married his Daughter, and returned to the Prieſt as a part of his Wages. The Prieſt ſent to *Ralph Jones*, to tell him, *He might have two of his Cows returned to him, if he would ſend for them*: But he

he never ſent, and ſo the ſaid Prieſt uſed them, and diſpoſed of them as his own, killed one of the Calfs, and ſent a part of it to his Daughter, that lay in Child-bed; ſhe no ſooner did eat a little of the Calf, but fell into a great trouble, and cryed, *Return home the Man's Cows, I hear a great noiſe of them*; and ſo dyed in that trouble. The Prieſt alledged the *Quakers* had bewitched his Daughter, although it cannot be proved, that ever they had any buſineſs with her. But to what evil Conſtruction will not Malice and Hypocriſie, and Covetouſneſs bend a thing? Some time after the ſaid Preacher killed ſome of theſe Cows, to be eat in his Houſe, ſaying, *He would try if the* Quakers *could bewitch him*; and not long after he dyed, even before the Fleſh of theſe Cows were all eat. The paſſage is ſo freſh in that Town, that it is acknowledged by divers of the Neighbours to be true: And as great havock was made upon this honeſt Man, and upon many in *Sandwich*, a neighbouring Town, and in many other places, ſo much more might have been expected, had not their Violence been reſtrained by the King's granting an Indulgence to all tender Conſciences.

Next, as to *Nath. Morton*, in his Book, called *New-England's Memorial*, pag. 157. he chargeth the *Quakers* with corrupt and damnable Doctrin in the following particulars. 1. *That the holy Scriptures were not for the enlightning of Man, nor a ſetled and permanent Rule of Life.* The which charge is falſe; for we have granted, that the Scrip-

Scriptures are a Rule of Life, & ſo we do ſtill, & the beſt outward Rule that can be found: but we ſay, they are not the only Rule, nor, being compared with the inward Rule of God's holy Spirit, are they above it, but inferior and under it, and ought only to be uſed in Subordination to it. And if the Scripture were the only Rule, as our Adverſaries ſay, then all poor *Heathens* ſhould have no Rule, nor Law, and conſequently no Sin, nor Judgment, which is falſe. And we deny not, but the Scriptures are a means of our enlightning, as God the Father of Lights, is pleaſed to cauſe his Light to ſhine unto us in our Hearts, in the ſerious and faithful hearing, reading and meditating on the Scriptures, *&c.* but not otherwiſe, even as the Air, or Windows of a Houſe, are means of letting in the Sun's light to us; but if the Sun ſhine not, neither the Air nor Window can give us light. 2. *That they denyed the Manhood of the Lord Jeſus Chriſt, and affirmed, that as Man he is not in Heaven.* This is a notorious falſe Charge, which they can never prove: And in this Treatiſe in ſeveral places, I have given a large Teſtimony to the Man Chriſt Jeſus in Heaven; and how he is the Object and Foundation of the *Chriſtians* Faith, as *the Myſtery of his coming in the Fleſh, Death* and *Sufferings*, &c. is inwardly opened, revealed and applyed by the holy Spirit in Men's Hearts. 3. *That they deny the Reſurrection of the Dead.* This is alſo a moſt falſe charge, which they can never prove: But becauſe we deny their Carnal

nal Conceptions of the Resurrection, and hold us to Scripture-words, which is most safe, therefore they have so belyed us. And for the more satisfaction of the Reader, I refer him to a little Book called, *The Principles of Truth*, published by some noted Men of the *Quakers*, in which Book it is expressly affirmed, *That we* (to wit, the *Quakers*) *believe, that the same Body which is laid down, shall be raised up at the Resurrection of the Dead, as much as a natural Body, can be the same with a Spiritual Body, or an earthly Body can be the same with a heavenly Body, according to the Scriptures Testimony; it is sown natural, but raised spiritual, and the Glory of the Heavenly is one, and the Glory of the Earthly is another.* And this may satisfie any sober enquirer: And *Paul* writing concerning the Resurrection of the Dead, saith, *That is not first which is Spiritual, but that which is Natural*, (or Animal) *and afterwards that which is Spiritual*, 1 Cor. 15. 46. and vers. 49. *As we have born the Image of the Earthly, we shall also bear the Image of the Heavenly: He that readeth, let him understand.* 4. *That an absolute Perfection in Holiness, or Grace is attainable in this Life.* 5. *That they placed their Justification upon their Patience, and Sufferings for their Opinions, and on their righteous Life*; both which are grosly false Charges, and the contrary of which I have shewed in this Treatise at length in their proper places. 6. *They allowed not, nor practised any civil Respect to Magistrates, Parents*, &c. This also is grosly false, there are divers

other

other ways sufficient whereby to shew both our Civil and Christian Respect to Magistrates and Parents, &c. (without either doffing the Hat, or cringing) and that both in Words and Gestures. There are only two other things which he chargeth, that we grant to be true, but deny them to be either damnable, or corrupt Doctrin, but affirm them to be truly Christian; one is, *That all Men ought to attend to the Light within them, to be the Rule of their Lives and Actions.* But if this be corrupt and damnable Doctrin, he accuseth his own Brethren, who in their *Confession of Faith*, say, *That there are many Sins that Men commit against the Law or Light of Nature*, as they call it, *which are the more heinous.* And surely that is a Light within them, and is e'en so far a Rule of Life, containing, as is commonly acknowledged the Substance of the ten Commandments; see their answer to Quest. 151. *larger Catechism.* But we do not say, That that general Illumination that is in all men, many of whom have not the Scriptures, is a Rule to oblige them to believe and receive these great Mysteries of *Christianity*, declared in the Scriptures, which they who have not the Scriptures, have not revealed unto them. The other is, *That we deny the use of Oaths*: But this is no corrupt, but truly Christian Doctrin, which saith, *Swear not at all*, Mat. 5. 34.

It is a marvelous thing, that these Men have no other ways to oppugne the *Quakers*, but by gross

horrid Lies, and falſe Calumnies, and Abuſes, like unto the ways that ever the worſt ſort of the Adverſaries of Truth have uſed againſt the true Witneſſes of it. It had been more Manly, and ſeemingly Chriſtian, for *Increaſe Mather* and *Nath. Morton*, or any others of their Sect or Society, fairly to have ſtated the *Quakers* Principles, and then to have gone and refuted them by the beſt or ſtrongeſt Arguments they could find: But this none of them have done, nor did I ever ſee to this day any one Writer, that did write againſt the *Quakers*, that did fairly ſtate their Principles, but miſerably belyed, and abuſed them, either by affirming things to be their Principles, which were not, or by ſo unfairly repreſenting and wreſting the Words of our honeſt Friends, by their Addings and Diminiſhings, that they could not at all acknowledge them as ſuch; All which is a manifeſt Evidence of the weakneſs & badneſs of their Cauſe, as well as of that evil Conſcience that is in them, when they uſe ſuch unlawful ways and means to defend themſelves, or to oppugne others.

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